



DONNE'S
PARADOXE







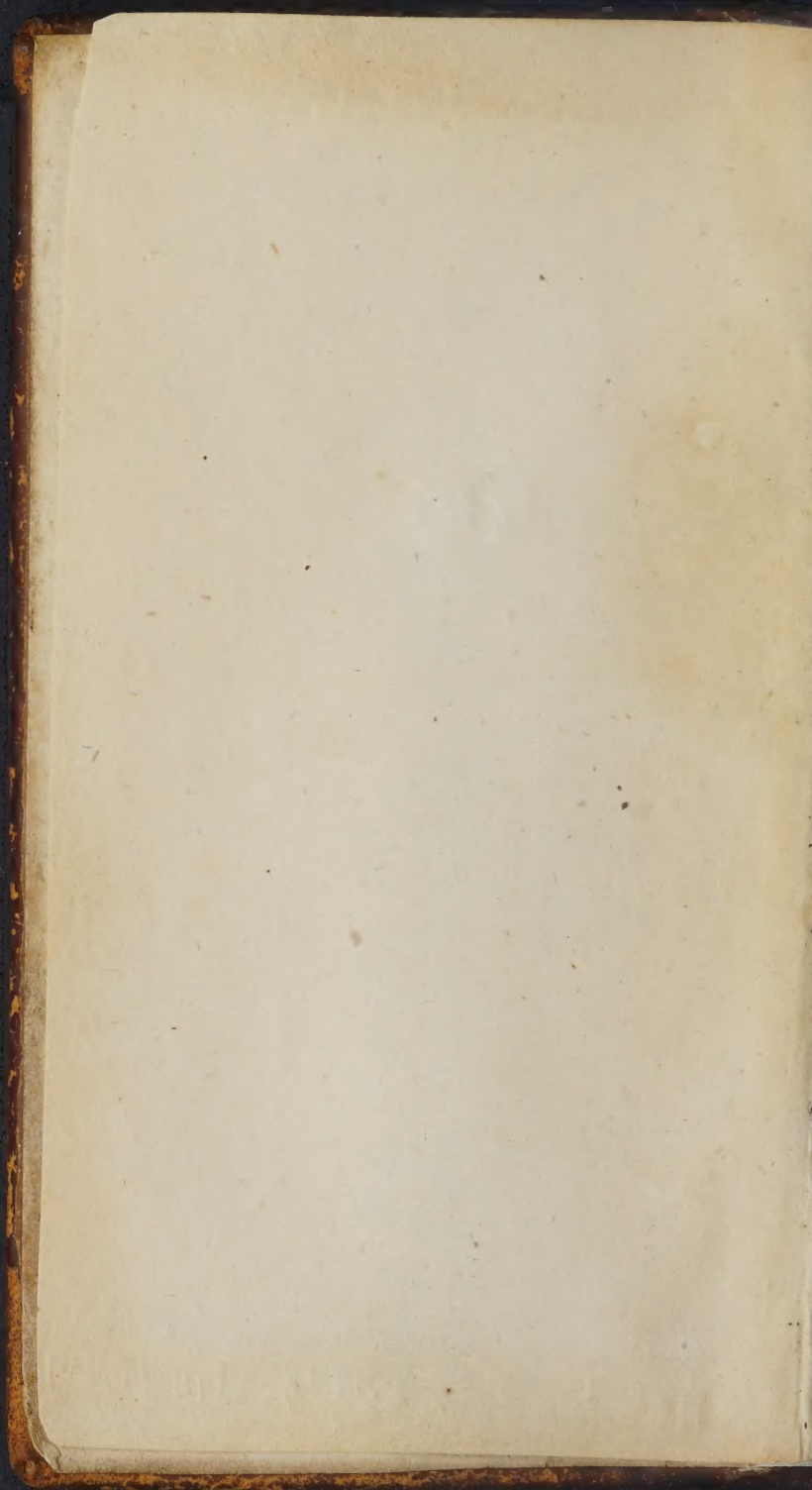
- a) Paradoxes, 1652
 Problems, 1652
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 Essays in Divinity
 1651. 17th blank
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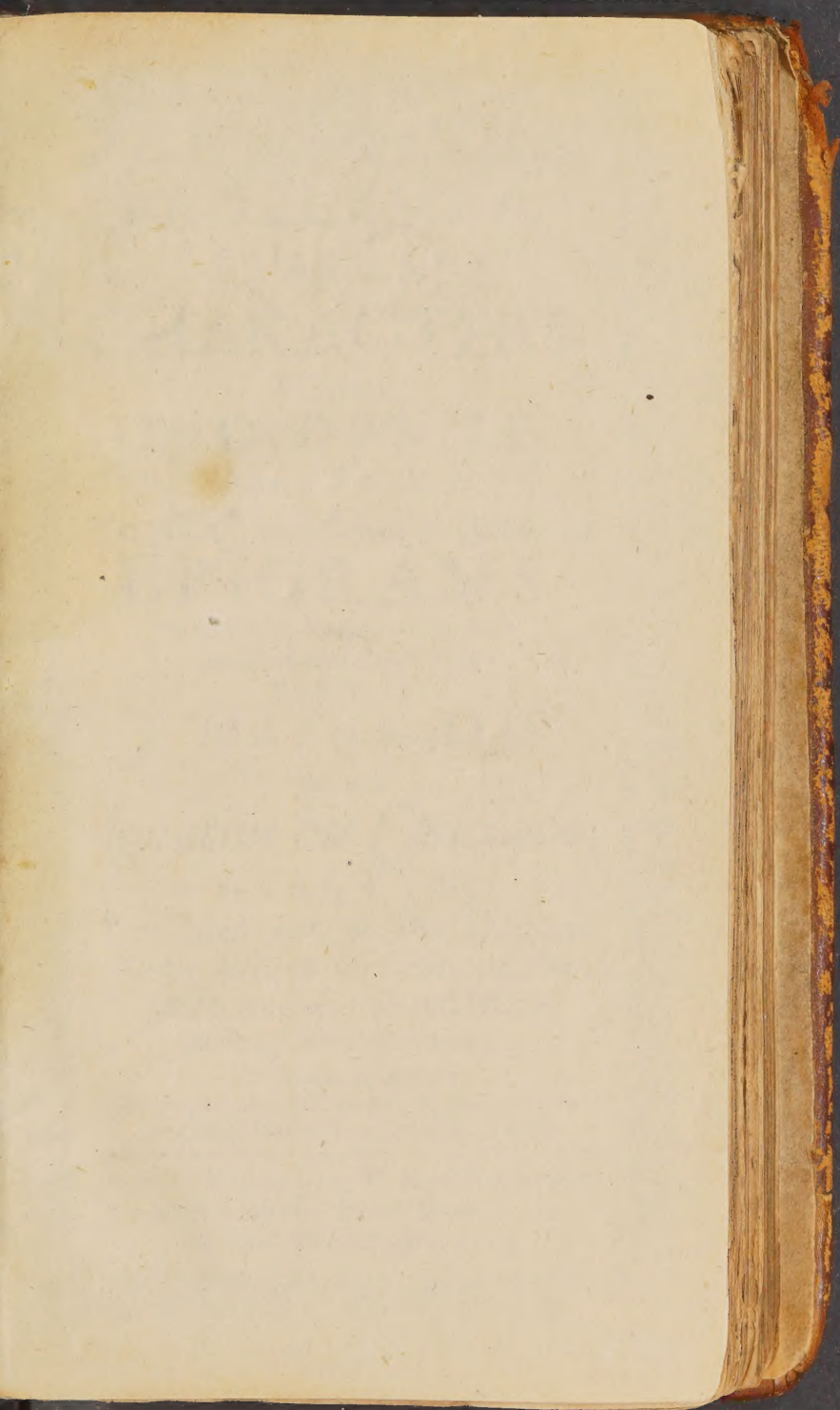
2 works in one vol.
 Keynes, Donne 46
 First edition,
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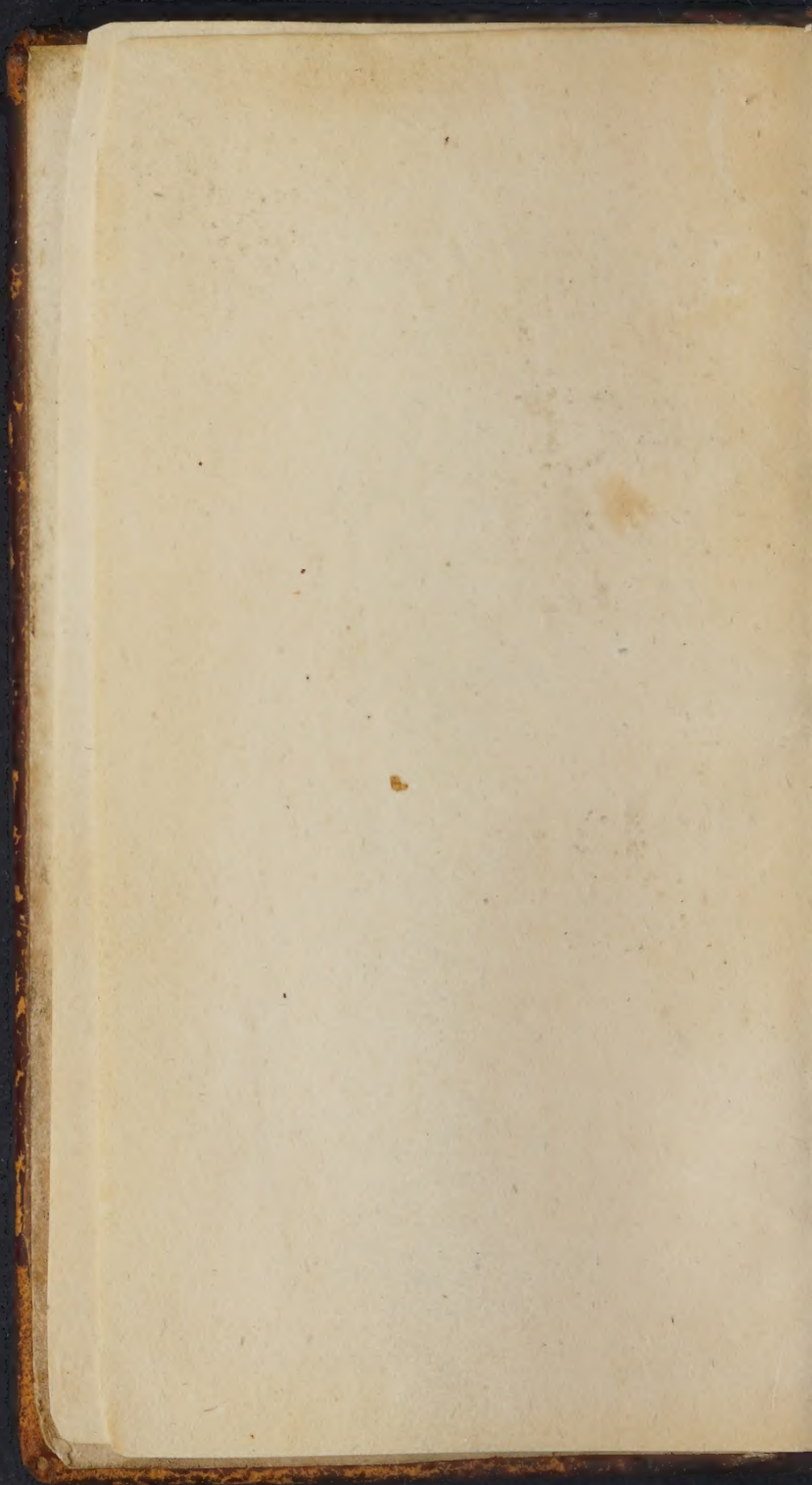
but Keynes suggests
 that this may be
 the earlier issue

Coc

Rare, no copy at auction since 1976 (poor copy).
Leighton Bell 2 VIII 73, cat 143/79/27.







PARADOXES,
PROBLEMES,
ESSAYES,
CHARACTERS,

Written

By D^r DONNE

Dean of PAULS:

To which is added a Book of
EPIGRAMS:

Written in Latin by the same
Author; translated into
English by

J: MAINE, D.D.

As also

Ignatius his Conclave,
A SATYR,

Translated out of the Originall
Copy written in Latin by the
same *Author*; found lately
amongst his own Papers.

De Jesuitarum dissidiis.

Quos pugnare, Scholis, clamât, hi, (discite Regna)
Non sunt Unanimes, conveniuntq; nimis.

London, Printed by T: N: for Humphrey
Moseley at the Prince's Armes in
St Pauls Churchyard, 1652.





TO THE
Right Honorable
FRANCIS

Lord
NEWPORT,
Baron of
HIGHARCALE.

MY LORD,

I *Humbly here
present unto
your Honor,
Things of the least
and greatest weight,
A 2 that*

*that ever fell from ...
Fathers Pen; which
yet, are not so light
that they seem vain;
nor of such weight,
that they may appear
dull or heavy unto
the Reader.*

*The Primroses and
violets of the Spring
entertain Us with
more Delight, then
the Fruits of the Au-
tumn; and through
our Gardens we pass
into our Groves and
Or-*

The Epistle Dedicatory.

Orchards; preserv-
ing, and candying the
Buds and Blossoms
of some Trees, ad-
mitting them amongst
our Delicacies and
Sweet meats; when
as, the riper Fruit
serves only to quicken
and provoke our Ap-
petite to a courser
Fare.

They are the Essays
of two Ages; where
you may see the
quicknesse of the
A 3 first,

*first, and the firm-
ness of the latter; if
they could present to
your Lordship the
youth and beauty
of Hellen, or the
courage & strength
of Hector, they could
not have found a more
proportionable Pa-
tron, either to caress
the one, or encounter
the other, you being
both Atossa, and
Cassius too.*

*We are content to
see*

The Epistle Dedicatory.

See the Picture of
Hercules (by a good
Painter drawne,)
strangling the snakes
in his Cradle, as well
as pulling Cacus out
of his Den.

Lelius and Scipio
are presented to us,
playing at dabbstone,
before they fought a-
gainst Hanniball;
and we are more curi-
ous to know what
those famous Children
Cæsar and Cato
said,

The Epistle Dedicatory.

said, either to the Pirates, or Ambassadors, then what after they spoke in Senates and Armies.

Of Solomon, we have the Song, as well as the Proverbs; Joseph is presented to us in his gay and painted Coat of many Colours, as in his Chair of State, when he sate Governour over Egypt; We see David as well a ruddie

The Epistle Dedicatory.

die youth, and jolly Shephard, as a grave King, and holy Prophet; and perhaps he did as much with his Pibble and Sling then, as he did after with his whole Army.

Your Lordship knows who began his first Miracle here, by turning Water into Wine, and made it his last to ascend from Earth to Heaven,

The Epistle Dedicatory.

ven, to shew that he
that begins with
things conducing to
the cheerfulness & en-
tertainment of Man-
kind; may afterward
raise himself, and
change his conversa-
tion from Men to
Angels: Here then
you have the entain-
ment of the Authors
Youth, and the As-
sumption of his wit
when it was employed
in more Heavenly
things;

The Epistle Dedicatory.

things; and so (my
Lord) though we be-
gan with the Scotch
Gigg and Whirli-
gig of Presbytery,
by rowling our selves
upon Providence,
we are arived, at last,
at the * quiet Chaos
of divine Indepen-
dency; where I hope,
I shall always rest,

*The best
of Poets,
Gondibert
Canto 60.
Stans. 53:

My Lord,

Your most hum-
ble and devo-
ted Servant,

JO. DONNE

From my house
in Cov. Gar.
March 2.
1642.

The Table.

PARADOXES.

I.

A Defence of Womens Inconstancy. 1

II.

That Women ought to paint 7

III.

That by Discord Things increase 10

IV.

That Good is more common then
Evill 13

V.

That all things kill themselves 16

VI.

That it is possible to finde some vertue
in some Women. 18

VII.

That Old men are more fantasticke
then Young. 20

VIII.

That Nature is our worst Guide. 23

IX.

That only Cowards dare lye, 26
That

The TABLE.

X.

*That a Wise Man is known by
much laughing.* 29

XI.

*That the Gifts of the Body are bet-
ter then those of the Minde.* 33

XII.

That Virginity is a Vertue. 81

PROBLEMS.

I.

W*Hy have Bastards the best
Fortune.* 38

II.

Why Puritans make long Sermons. 41

III.

*Why did the Devil reserve Jesuites
till these latter dayes.* 42

IV.

*Why is there more variety of Green
then of other colours.* 43

V.

*Why doe young Lay-men so much
study Divinity.* 44

VI.

*Why hath the common Opinion af-
forded Women souls.* 45

Why

The TABLE.

VII.

Why are the Fairest falsest. 47

VIII.

Why Venus-Star only doth cast a shadow? 49

IX.

Why is Venus-Star multinominous, called both Hesperus & Vesper? 52

X.

Why are New Officers least oppressing? 54

XI.

Why doth the Pox so much affect to undermine the Nose? 66

XII.

Why die none for Love now? 58

XIII.

Why doe women delight much in Feathers? 59

XIV.

Why doth not Gold soyle the Fingers? ib.

XV.

Why doe Great men of all dependants, choose to preserve their little Pimps? 60

XVI.

Why are Courtiers sooner A-theists

The TABLE.

theists, then men of other conditions? 61

XVII.

Why are Statesmen most incredulous? 62

CHARACTERS.

T *He Character of a Scot at the first sight.* 65
The true Character of a Duncie. 67

A *Essay of Valour,* 72

A *Sheaf of Miscellany Epigrams,* 88

I *Gnatus nis Conclave,* 107

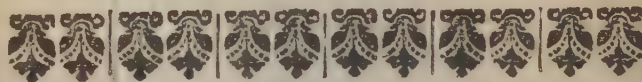
Ben.



Ben. Johnson *to the Author.*

Epigr. 96.

—
WHO can doubt, *Donne*, where I a *Poet* bee?
When I dare send my Epigrams to thee
That so alone canst judge, so alone dost make :
And in thy censures, evenly, dost take
As free simplicitie, to disavow,
As thou hast best authority t' allow:
Read all I send : and, if I finde but one
Mark'd by thy hand, and with the better stone
My title's seal'd. Those that for claps do write,
Let punies, porters, players praise delight,
And till they burst, their backs, like asses load :
A man should seek great glory, and not broad.





PARADOXES.

I.

A Defence of Womens Inconstancy.



That Women are
Inconstant, I
with any man
confess, but that
Inconstancy is a
bad quality, I a-

gainst any man will maintain:
For every thing as it is one bet-
ter than another, so is it fuller of
change; The *Heavens* themselves
continually turn, the *Stars* move,
the *Moon* changeth; *Fire* whirl-
eth, *Aire* flyeth, *Water* ebbs and
flowes, the face of the *Earth* al-
tereth her looks, *time* stales not;
the Colour that is most light,

B

will

will take most dyes : so in Men , they that have the most reason are the most inalterable in their designs, and the darkest or most ignorant , do seldomest change ; therfore Women changing more than Men, have also more *Reason*. They cannot be immutable like stocks, like stones, like the Earths dull Center ; Gold that lyeth still, rusteth ; Water , corrupteth ; Aire that moveth not, poysoneth ; then why should that which is the perfection of other things, be imputed to Women as greatest imperfection ? Because thereby they deceive Men. Are not your wits pleased with those jests, which cozen your expectation ? You can cal it pleasure to be beguil'd in troubles, and in the most excellent toy in the world, you call it Treachery : I would you had your *Mistresses* so constant, that they would never change, no not so much as their *smocks*, then should you see what sluttish vertue , *Constancy* were. *Inconstancy* is a most commendable

PARADOXES.

ble and cleanly quality, and Women in this quality are far more absolute than the Heavens, than the Stars, Moon, or any thing beneath it; for long observation hath pickt certainty out of their mutability. The Learned are so well acquainted with the Stars, Signes and Planets, that they make them but Characters; to read the meaning of the Heaven in his own forehead. Every simple fellow can bespeak the change of the *Moon* a great while beforehand: but I would fain have the learnedst man so skilfull, as to tell when the simplest Woman meaneth to vary. Learning affords no rules to know, much less knowledge to rule the minde of a Woman: For as *Philosophy* teacheth us, that *Light things do always tend upwards*, and *heavy things decline downward*; Experience teacheth us otherwise, that the disposition of a *Light* Woman, is to fall down, the nature of women being contrary to all Art and Nature. Women

are like *Flies*, which feed among us at our Table, or *Fleas* sucking our very blood, who leave not our most retired places free from their familiarity, yet for all their fellowship will they never be tamed nor commanded by us. Women are like the *Sun*, which is violently carried one way, yet hath a proper course contrary: so though they, by the mastery of some over-ruling churlish husbands, are forced to his Byas, yet have they a motion of their own, which their husbands never know of: It is the nature of nice and fastidious mindes to know things only to be wary of them: Women by their slye *changeableness*, and pleasing doubleness, prevent even the mislike of those, for they can never be so well known, but that there is still more unknown. Every woman is a *Science*; for he that plods upon a woman all his life long, shall at length finde himself short of the knowledge of her: they are born to take down the pride of

of wit, and ambition of wisdom, making *fools* wise in the adventuring to win them, *wisemen* fools in conceit of losing their labours; witty men stark mad, being confounded with their uncertainties. *Philosophers* write against them for spight, not desert, that having attained to some knowledge in all other things, in them only they know nothing, but are meerly ignorant: *Active* and *Experienced* men rail against them, because they love in their liveless and decrepit age, when all goodness leaves them. These envious *Libellers* ballad against them, because having nothing in themselves able to deserve their love, they maliciously discommend all they cannot obtain, thinking to make men believe they know much, because they are able to dispraise much, and rage against *Inconstancy*, when they were never admitted into so much favour as to be forsaken. In mine opinion such men are happie that women are *Inconstant*, for so may they chance

to be beloved of some excellent woman when it comes to their turn ; out of their *Inconstancy* and mutability , though not out of their own desert. And what reason is there to clog any woman with one man, be he never so singular? Women had rather, and it is far better and more Judicial to enjoy all the vertues in several men , than but some of them in one , for otherwise they lose their taste, like divers sorts of meat minced together in one dish: and to have all excellencies in one man (if it were possible) is *Confusion* and *Diversity*. Now who can deny, but such as are obstinately bent to undervalue their worth, are those that have not soul enough to comprehend their excellency, women being the most excellent Creatures, in that man is able to subject all things else, and to grow wise in every thing, but still persists a fool in woman? The greatest *Scholler*, if he once take a wife, is found so unlearned, that he must

must begin his *Horn-book*, and all is by *Inconstancy*. To conclude therefore; this name of *Inconstancy*, which hath so much been poysoned with slanders, ought to be changed into *variety*, for the which the world is so delightfull, and a woman for that the most delightfull thing in this world.

II.

That Women ought to Paint.

F*oulness* is *Lothsome*: can that be so which helps it? who forbids his beloved to gird in her waste? to mend by shooining her uneven lameness? to burnish her teeth? or to perfume her breath? yet that the *Face* be more precisely regarded, it concerns more: For as open confessing sinners are always punished, but the wary and concealing offenders without witness, do it also without punishment; so the secret parts

B. 4

needs

needs the less respect ; but of the *Face*, discovered to all Examinations and surveys, there is not too nice a Jealousie. Nor doth it only draw the busie Eyes , but it is subject to the divinest touch of all, to *kissing* , the strange and mystical union of souls. If she should prostitute her self to a more unworthy man than thy self, how earnestly and justly wouldst thou exclaim ? that for want of this easier and ready way of repairing , to betray her body to ruine and deformity (the tyrannous *Ravishers*, and sodain *Deflowrers* of all women) what a hainous adultery is it ? What thou lovest in her *face* is *colour*, and *painting* gives that, but thou hatest it, not because it is, but because thou knowest it. Fool , whom ignorance makes happy , the Stars , the Sun , the Skye whom thou admirest, alas, have no *colour* , but are fair , because they seem to be coloured : If this seeming will not satisfie thee in her, thou hast good assurance of
her

her colour, when thou seest her lay it on. If her face be painted on a Board or Wall, thou wilt love it, and the Board, and the Wall: Canst thou loath it then when it speaks, smiles, and kisses, because it is painted? Are we not more delighted with seeing Birds, Fruits, and Beasts painted then we are with Naturals? And do we not with pleasure behold the painted shape of Monsters and Devils, whom true, we durst not regard? We repair the ruines of our houses, but first cold tempests warns us of it, and bites us through it; we mend the wrack and stains of our apparel, but first our eyes, and other bodies are offended; but by this providence of Women, this is prevented. If in Kissing or breathing upon her, the painting fall off, thou art angry, wilt thou be so, if it stick on? Thou didst love her, if thou beginnest to hate her, then'tis because she is not painted. If thou wilt say now, thou didst hate her before, thou

didst hate her and love her together, be constant in something, and love her who shews her great love to thee, in taking this pains to seem lovely to thee.

III.

That by Discord things increase.

*Nullos esse Deos, inane Cælum
Affirmat Cœlius, probatq;
quod se
Factum vidit, dum negat hæc,
beatum.*

SO I assevere this the more boldly, because while I maintain it, and feel the *Contrary repugnancies* and *adverse fightings* of the *Elements* in my Body, my Body increaseth; and whilst I differ from common opinions by this *Discord*, the number of my *Paradoxes* increaseth. All the rich benefits we can frame to ourselves in *Concord*, is but an Even
con-

conservation of things; in which
Evenness we can expect no
change, no motion; therefore no
increase or augmentation, which
is a member of motion. And if
this unity and peace can give in-
crease to things, how mightily is
discord and war to that purpose,
which are indeed the only ordi-
nary Parents of Peace. *Discord*
is never so barren that it affords
no fruit; for the fall of one e-
state is at the worst the increaser
of another, because it is as im-
possible to finde a *discommodity*
without advantage, as to finde
Corruption without *Generation*:
But it is the Nature and Office of
Concord to preserve onely, which
property when it leaves, it differs
from it self, which is the greatest
discord of all. All *Victories* and
Emperies gained by war, and
all *Judiciall* decidings of doubts
in peace, I do claim children of
Discord. And who can deny but
Controversies in Religion are
grown greater by *Discord*; and
not the *Controversie*, but Religion

it

it self : For in a *troubled misery* men are always more *Religious* then in a *secure peace*. The number of *good men*, the only charitable nourishers of *Concord*, we see is thin, and daily melts and wains; but of *bad discording* it is infinite, and growes hourly. We are ascertained of all *Disputable* doubts, only by *arguing* and differing in *Opinion*, and if formal *disputation* (which is but a painted, counterfeit, and dissembled *discord*) can work us this benefit, what shall not a full and main *discord* accomplish? Truly me thinks I owe a *devotion*, yea a *sacrifice* to *discord*, for casting that *Ball* upon *Ida*, and for all that business of *Troy*, whom ruin'd I admire more then *Babylon*, *Rome*, or *Quinzay*, removed *Corners*, not only fulfilled with her *fame*, but with *Cities* and *Thrones* planted by her *Fugitives*. Lastly, between *Cowardice* and *despair*, *Valour* is gendred; and so the *Discord* of *Extreams* begets all vertues, but of the

the *like things* there is no issue without a miracle :

Vxor pessima , pessimus maritus

Mirror tam malè convenire.

He wonders that between two so like, there could be any *discord*, yet perchance for all this *discord* there was ne're the less *increase*.

IV.

*That Good is more common
then Evil.*

I Have not been so pittingly tired with any *vanity*, as with silly *Old Mens* exclaiming against these times, and extolling their own : Alas ! they betray themselves, for if the *times* be *changed*, their manners have changed them. But their senses are to *pleasures*, as *sick mens* tastes are to *Liquors* ; for indeed no new thing is done in the world, all things are what, and as they were, and *Good* is as ever it was, more plenteous, and must of necessity be

be *more common then Evil*, because it hath this for nature and perfection to be common. It makes *Love* to all *Natures*, all, all affect it. So that in the worlds early Infancy, there was a time when nothing was evil, but if this world shall suffer dotage in the extreamest crookedness thereof, there shall be no time when nothing shall be good. It dares appear and spread, and glister in the world, but evil buries it self in night and darkness, and is chastised and suppressed when good is cherished and rewarded. And as *Imbroderers*, *Lapidaries*, and other *Artisans*, can by all things adorn their works; for by adding better things, the better they shew in Lush and in eminency; so good doth not only prostrate her amiableness to all, but refuses no end, no not of her utter contrary evil, that she may be the more common to us. For evil manners are parents of good Laws; and in every evil there is an excellency, which (in common speech)

speech) we call good. For the fashions of habits, for our moving in gestures, for phrases in our speech, we say they were good as long as they were used, that is as long as they were common; and we eat, we walk, only when it is, or seems good to do so. All *fair*, all *profitable*, all *vertuous*, is, *good*, and these three things I think imbrace all things, but their utter contraries; of which also *fair* may be *rich* and *vertuous*; *poor* may be *vertuous* and *fair*; *vitious* may be *fair* and *rich*; so that *good* hath this good means to be *common*, that some subjects she can possess intirely; and in subjects poysoned with evil, she can humbly stoop to accompany the evil. And of indifferent things many things are become perfectly good by being common, as *customs* by use are made binding Laws. But I remember nothing that is therefore ill, because it is common, but women, of whom also; They that are most common, are the best
of

of that Occupation they profess.

V.

That all things kill themselves.

TO affect, yea to effect their own death all living things are importuned, not by Nature only which perfects them, but by Art and Education, which perfects her. Plants quickened and inhabited by the most unworthy soul, which therefore neither will nor work, affect an end, a perfection, a death; this they spend their spirits to attain, this attained, they languish and wither. And by how much more they are by mans Industry warmed, cherished and pampered; so much the more early they climb to this perfection, this death. And if amongst men not to defend be to kill, what a hainous

nous self. murder is it, not to defend it self. This defence because Beasts neglect, they kill themselves, because they exceed us in number, strength, and a lawless liberty: yea, of Horses and other beasts, they that inherit most courage by being bred of gallantest parents, and by Artificial nursing are bettered, will run to their own deaths, neither solicited by spurs which they need not, nor by honour which they apprehend not. If then the valiant kill himself, who can excuse the Coward? Or how shall man be free from this, since the first man taught us this, except we cannot kill our selves, because he kill'd us all. Yet least something should repair this common ruine, we daily kill our bodies with surfeits, and our minds with anguishes. Of our powers, remembring kils our memory: Of affections, Lustung our lust; Of vertues, Giving kils liberality. And if these kil themselves, they do it in their best and supream perfection: for after perfection

fection immediately follows excess, which changeth the natures and the names, and makes them not the same things. If then the best things kill themselves soonest, (for no affection endures, and all things labour to this perfection) all travel to their own death, yea the frame of the whole world, if it were possible for God to be idle, yet because it began, must die. Then in this idleness imagined in God, what could kill the world but it self, since out of it, nothing is?

VI.

That it is possible to finde some vertue in some Women.

I Am not of that feard Impudence that I dare defend *Women*, or pronounce them good; yet we see Physitians allow some vertue in every poyson. Alas! why should we except *Women*? since cerrtainly they are good for Physick

Physick at least, so as some wine is good for a feaver. And though they be the Occasioners of many sins, they are also the Punishers and Revengers of the same sins: For I have seldom seen one which consumes his substance and body upon them, escape diseases, or beggery; and this is their Justice. And if *summ cuique dare*, be the fulfilling of all *Civil Justice*, they are most just; for they deny that which is theirs to no man.

*Tanquam non liceat nulla
puella negat.*

And who may doubt of great wisdom in them, that doth but observe with how much labour and cunning our *Justicers* and other *dispensers* of the *Laws* studie to imbrace them: and how zealously our *Preachers* dehort men from them, only by urging their *subtilties* and *policies*, and *wisdom*, which are in them? Or who can deny them a good measure of *Fortitude*, if he consider how valiant men they have overthrown, and being themselves overthrown,
how

how much and how patiently they *bear*? And though they be most *intemperate*, I care not, for I undertook to furnish them with *some vertue*, not with *all*. *Necessity*, which makes even bad things good, prevails also for them, for we must say of them, as of some sharp pinching *Laws*; If men were free from *infirmities*, they were needless. These or none must serve for *reasons*, and it is my great happiness that *Examples* prove not *Rules*, for to confirm this *Opinion*, the World yeilds not *one Example*.

VII.

*That Old men are more Fantastick
then Young.*

Who reads this *Paradox* but thinks me more *fantastick* now, than I was yesterday, when I did not think thus: And if one day make this sensible change in men, what will the burthen of many years? To be *fantastick*

taſtick in young men is conceitfull diſtemperature, and a witty madneſs; but in old men, whoſe ſenſes are withered, it becomes natural, therefore more full and perfect. For as when we ſleep our fancy is moſt ſtrong; ſo it is in age, which is a ſlumber of the deep ſleep of death. They tax us of Inconſtancy, which in themſelves young they allowed; ſo that reproving that which they did approve, their Inconſtancy exceedeth ours, becauſe they have changed *once more* then we. Yea, they are more idly buſied in conceited apparel than we; for we, when we are melancholy, wear black; when luſty, green; when forſaken, tawny; pleaſing our own inward affections, leaving them to others indifferent; but they preſcribe laws, and conſtrain the Noble, the Scholler, the Merchant, and all Eſtates to a certain habit. The old men of our time have changed with patience their own bodies, much of their laws, much of their languages; yea their Religion, yet they accuſe

us. To be *Amorous* is proper and natural in a *young man*, but in an *old man* most fantastick. And that *ridling humour* of *Jealousie*, which seeks and would not finde, which requires and repents his knowledg, is in them most common, yet most fantastike. Yea, that which falls never in *young men*, is in them most fantastike and naturall, that is, *Covetousnesse*; even at their journeys end to make great provision. Is any habit of young men so fantastike, as in the hottest seasons to be *double-gowned* or *hooded* like our *Elders*? Or seemes it so ridiculous to weare long haire, as to weare none. Truly, as among the *Philosophers*, the *Skeptike*, which doubts all, was more contentious, then either the *Dogmatick* which affirmes, or *Academike* which denies all; so are these uncertain *Elders*, which both calls them *fantastick* which follow others inventions, and them also which are led by their own humorous suggestion, more fantastick then other.

That

VIII.

That Nature is our Worst Guid.

SHall she be guide to all Creatures, which is her self one? Or if she also have a guide, shall any Creature have a better guide then we? The affections of lust and anger, yea even to err is natural, shall we follow these? Can she be a good guide to us, which hath corrupted not us only but her self? was not the first *Man*, by the desire of knowledge, corrupted even in the whitest integrity of *Nature*? And did not *Nature*, (if *Nature* did any thing) infuse into him this desire of knowledge, and so this corruption in him, into us? If by *Nature* we shall understand our *essence*, our *definition* or *reason*, *nobleness*, then this being alike common to all (the *Idiot* and the *Wizard* being equally *reasonable*) why should not all men having equally all one *nature*, follow one course? Or if we shall understand our *inclinations*;

ons : alas ! how unable a guide is that which follows the temperature of our slimie bodies ? for we cannot say that we derive our inclinations , our minds, or souls from our Parents by any way : to say that it is all from all, is error in reason , for then with the first nothing remains, or is a part from all , is error in experience, for then this part equally imparted to many children, would like Gavel-kind lands, in few generations become nothing : or to say it by communication , is error in *Divinity*, for to communicate the *ability* of communicating *whole essence* with any but God, is utter *blasphemy*. And if thou hit thy *Fathers nature* and *inclination*, he also had his *Fathers* , and so climbing up , all comes of one man , and have one *nature* , all shall imbrace one course; but that cannot be , therefore our *complexions* and *whole bodies* , we inherit from *Parents* ; our *inclinations* and minds follow that : For our minde is heavy in our *bodies afflictions* ,

afflictions, and rejoyceth in our bodies pleasure: how then shall this nature governe us that is governed by the worst part of us? Nature though oft chased away, it will return; 'tis true, but those good motions and inspirations which be our guides must be wooed, courted, and welcomed, or else they abandon us. And that old *Axiome, nihil invita, &c.* must not be said thou shalt, but thou wilt doe nothing against Nature; so unwilling he notes us to curbe our naturall appetites. Wee call our bastards alwayes our naturall issue and we define a Foole by nothing so ordinary, as by the name of naturall. And that poore knowledge whereby we conceive what rain is, what wind, what thunder, we call *Metaphysicke, supernaturall*; such small things, such nothings do we allow to our pliant Natures apprehension. Lastly, by following her, we lose the pleasant, and lawfull commodities of this life, for we shall drinke water and eate rootes, and those not
C sweet

sweet and delicate, as now by Mans *art* and *industry* they are made : we shall lose all the necessities of *societies*, *lawes*, *arts*, and *sciences*, which are all the workmanship of *Man* : yea we shall lack the last *best refuge* of misery, *death*, because *no death is naturall*: for if yee will not dare to call all *death violent* (though I see not why *sicknesses* be not *violences*) yet *causes* of all *deaths* proceed of the defect of that which *nature* made perfect, and would preserve; and therefore all against nature.

I X.

That only Cowards dare die.

E*Xtreames* are equally removed from the *meane* ; so that headlong *desperatenesse* asmuch offends true *valour*, as backward *Cowardice* : of which sort I reckon justly all *un-inforced deaths*. When will your *valiant* man die of necessity ? so *Cowards* suffer what cannot be avoided : and to

run

run into death *unimportun'd*. is to run into the first condemned desperateness. Will he die when he is *rich* and *happie*? then by living he may do more good: and in *afflictions* and *miseries*, death is the chosen refuge of *Cowards*.

Fortiter ille facit qui miser esse potest.

But it is taught and practised among our *Gallants*, that rather than our reputations suffer any *maim*, or we any *misery*, we shall offer our *breasts* to the *Cannons* mouth, yea to our *swords* points: And this seems a very *brave* and a very *climbing* (which is a *Cowardly*, earthly, and indeed a very *groveling*) *spirit*. v why do they chain these slaves to the *Gallies*, but that they thrust their *deaths*, and would at every loose leap into the *Sea*? v why do they take weapons from *condemned* men, but to barr them of that ease which *Cowards* affect, a *speedy death*. Truly this life is a *tempest*, and a *warfare*, and he which dares die, to escape the *anguish* of it,

it, seems to me, but so *valiant*, as he which dares *hang* himself, least he be *prest* to the *wars*. I have seen one in that extremity of *Melancholy*, which was then become *madness*, to make his own *breath* an *Instrument* to stay his breath, and labour to choak himself, but alas ! he was *mad*. And we knew another that languished under the *oppression* of a poor *disgrace*, so much, that he took more *pains* to *die*, then would have served to have nourished *life* and *spirit* enough to have out-liv'd his *disgrace*. vvhhat *Fool* will call this *Cowardlynes*, *Valour* ? or this *Baseness*, *Humility* ? And lastly, of these men which die the *Allegoricall death* of entring into *Religion*, how few are found fit for any shew of *valiancy* ? but onely a *soft* and *supple metal*, made only for *Cowardly solitariness*.

That

X.

*That a Wise Man is known by
much laughing.*

R *Idi, si sapi, ô puella ride; If*
thou beest *wise*, laugh: for
since the powers of *discourse*, *rea-*
son, and *laughrer*, be equally *pro-*
per unto Man only, why shall not
he be only most *wise*, which hath
most use of *laughing*, as well as
he which hath most of *reasoning*
and *discoursing*? I always did,
and shall understand that *Adage*;

Per risum multum possis cogno-
scere stultum,

That by much *laughing* thou
maist know there is a *fool*, not,
that the *laughers* are *fools*, but
that among them there is some
fool, at whom *wise men* laugh:
which moved *Erasmus* to put this
as his first *Argument* in the
mouth of his *Folly*, that *she made*
Beholders laugh: for *fools* are the
most laughed at, and laugh the
least themselves of any. And

Nature saw this faculty to be so necessary in man, that she hath been content that by *more causes* we should be importuned to laugh, than to the exercise of any other power; for things in themselves utterly *contrary*, beget this effect; for we laugh both at *witty* and *absurd* things: At both which sorts I have seen men laugh so long, and so earnestly, that at last they have wept that they could laugh no more. And therefore the Poet having described the quietness of a *wise retired man*, saith in one, what we have said before in many lines; *Quid facit Canius tuus? ridet.* We have received that even the extremity of laughing, yea of weeping also, hath been accounted wisdom: and that *Democritus* and *Heraclitus*, the lovers of these Extreams, have been called lovers of Wisdom. Now among our *wise men* I doubt not but many would be found, who would laugh at *Heraclitus* weeping, none which weep at *Democritus* laughing.

ing. At the hearing of *Comedies* or other witty reports, I have noted some, which not understanding *jest*s, &c. have yet chosen this as the best means to seem *wise* and *understanding*, to *laugh* when their *Companions* *laugh*; and I have presumed them *ignorant*, whom I have seen *unmoved*. A *fool* if he come into a *Princes Court*, and see a *gay* man leaning at the wall, so *glistering*, and so *painted* in many *colours* that he is hardly discerned from one of the *Pictures* in the *Arras*, hanging his *body* like an *Iron-bound chest*, girt in and thick *rib'd* with *broad gold laces*, may (and commonly doth) envy him. But alas! shall a *wise man*, which may not only not *envy*, but not *pitty* this *Monster*, do nothing? Yes, let him *laugh*. And if one of these *hot cholerick fire-brands*, which nourish themselves by *quarrelling*, and *kindling* others, spit upon a *fool* one *spark*e of *disgrace*, he, like a *thatcht house* quickly burning, may be *angry*; but the *wise man*,

as cold as the Salamander, may not only not be angry with him, but not be sorry for him; therefore let him laugh: so he shall be known a Man, because he can laugh, a wise Man that he knows at what to laugh, and a valiant Man that he dares laugh: for he that laughs is justly reputed more wise, then at whom it is laughed. And hence I think proceeds that which in these later formal times I have much noted; that now when our superstitious civilitie of manners is become a mutuall tickling flattery of one another, almost every man affecteth an humour of jesting, and is content to be dejected, and to deform himself, yea become fool to no other end that I can spie, but to give his wise Companion occasion to laugh; and to shew themselves in promptness of laughing is so great in wise men, that I think all wise men, if any wise man do read this Paradox, will laugh both at it and me.

That

XI.

*That the Gifts of the Body
are better then those
of the Minde.*

I Say again, that the *body* makes the *minde*, not that it created it a *minde*, but *forms* it a good or a *bad minde*; and this *minde* may be confounded with *soul* without any violence or injustice to *Reason* or *Philosophy*: then the *soul* it seems is enabled by our *Body*, not this by it. My *Body* licenseth my *soul* to see the worlds *beauties* through mine eyes: to hear pleasant things through mine ears; and affords it apt *Organs* for the convenience of all perceivable *delight*. But alas! my *soul* cannot make any part, that is not of it self disposed to see or hear, though without doubt she be as able and as willing to see *behinde* as *before*. Now if my *soul* would say, that

She enables any part to taste these pleasures, but is her selfe only delighted with those rich *sweetnesses* which her *inward eyes* and *senses* apprehend, shee should dissemble; for I see her often solaced with *beauties*, which shee sees through mine eyes, and with *musicke* which through mine eares she heares. This perfection then my *body* hath, that it can impart to my *minde* all his pleasures; and my *mind* hath still many, that she can neither teach my *indisposed* part her *faculties*, nor to the best *espoused* parts shew it beauty of *Angels*, of *Musicke*, of *Spheres*, whereof she boasts the contemplation. Are *chastity*, *temperance*, and *fortitude* gifts of the *minde*? I appeale to *Physitians* whether the cause of these be not in the *body*; *health* is the gift of the *body*, and *patience* in sickness the gift of the *minde*: then who will say that *patience* is as good a happiness, as *health*, when wee must be extremely
misera-

miserable to purchase this happiness. And for nourishing of civill societies and mutuall love amongst men, which is our chief end while we are men ; I say, this beauty , presence , and proportion of the body, hath a more masculine force in begetting this love , then the virtues of the minde : for it strikes us suddenly , and possesseth us immoderately ; when to know those virtues require some judgement in him which shall discerne , a long time and conversation between them. And even at last how much of our faith and beleefe shal we be driven to bestow ; to assure our selves that these virtues are not counterfeited : for it is the same to be, and seem vertuous , because that he that hath no vertue can dissemble none , but he which hath a little, may gild and enamell , yea and transforme much vice into vertue : For allow a man to be discreet and flexible to complaints, which are great vertuous gifts of the minde, this discretion will be
to

to him the *soule* and *Elixir* of all *vertues*, so that touched with this even *pride* shall be made *humility*; and *Cowardice*, honourable and wise *valour*. But in things seen there is not this danger, for the *body* which thou lovest and esteamest *faire*, is *faire*: certainly if it be not *faire* in *perfection*, yet it is *faire* in the same degree that thy *judgment* is good. And in a *faire body*, I do seldom suspect a *disproportioned minde*, and as seldom hope for a *good* in a *deformed*. When I see a *goodly house*, I assure my selfe of a *worthy possessor*, from a *ruinous weather-beaten building* I turn away, because it seems either stuffed with *varlots* as a *Prison*, or handled by an *unworthy* and *negligent tenant*, that so suffers the *wast* therof. And truly the gifts of *Fortune*, which are *riches*, are only *handmaids*, yea *Pandars* of the *bodies pleasure*; with their service we nourish *health*, and preserve *dainty*, and wee buy *delights* so that *vertue* which must be loved for

ed for *it selfe*, and respects no further *end*, is indeed *nothing*: And *riches*, whose *end* is the *good* of the *body*, cannot be so *perfectly good*, as the *end* whereto it levels.

PRO-



PROBLEMS.

I.

Why have Bastards best Fortune?

BEcause *Fortune* herself is a *Whore*, but such are not most indulgent to their *issue*; the old natural reason (but those meeting in *stoln love* are most *vehement*, and so contribute more *spirit* then the *easse* and *lawfull*) might govern me, but that now I see *Mistresses* are become *domestick* and *in ordinary*, and they and wives wait but by *turns*, and agree as well as they had *lived* in the *Ark*.
The old Moral reason (that *Bastards*,

stards inherit *wickedness* from their *Parents*, and so are in a better way to *preferment* by having a *stock* before-hand, then those that build all their *fortune* upon the *poor* and *weak* *stock* of *Original sin*) might prevail with me, but that since we are fallen into such times, as now the *World* might spare the *Devil*, because she could be bad enough without him. I see men scorn to be *wicked* by *example*, or to be *beholding* to others for their *damnation*. It seems reasonable, that since *Laws* rob them of *succession* in *civil* *benefits*, they should have something else *equivalent*. As *Nature* (which is *Laws* *pattern*) having denied *Women* *Constancy* to one, hath provided them with *cunning* to allure many; and so *Bastards de jure* should have better *wits* and *experience*. But besides that by *experience* we see many *fools* amongst them, we should take from them one of their chiefest helps to *preferment*, and we should deny them

to.

to be *fools*; and (that which is only left) that *women* chuse *worthier* men then their *husbands*, is false *de facto*: either then it must be that the *Church* having removed them from all place in the *publick Service* of *God*, they have better means than others to be *wicked*, and so *fortunate*: Or else because the two *greatest powers* in this *world*, the *Devil* and *Princes* concur to their *greatness*: the one giving *bastardy*, the other *legitimation*: As *Nature* frames and conserves great *bodies* of *contraries*. Or the cause is, because they abound most at *Court*, which is the *forge* where *fortunes* are made, or at least the *shop* where they be *sold*.

Why

I I.

*Why Puritans make long
Sermons*

IT needs not for *perspicuousness*, for God knows they are plain enough: nor do all of them use *Sem-brief-Accents*, for some of them have *crotchets* enough. It may be they intend not to rise like *glorious Tapers and Torches*, but like *Thin-wretched-sick-watching-Candles*, which *languish* and are in a *Divine Consumption* from the first minute, yea in their *snuff*, and *stink*, when others are in their more profitable *glory*. I have thought sometimes, that out of *conscience*, they allow *long measure* to *course ware*. And sometimes, that *usurping* in that place a *liberty* to *speak freely* of *Kings*, they would *reigne* as long as they could. But now I think they do it out of a *zealous imagination*, that, *It is their duty to Preach on till their Auditory wake.*

Why

III.

Why did the Diuel reserve Jesuites till these latter dayes.

DId he know that our *Age* would deny the *Devils* possessing, and therefore provided by these to possesse men and kingdoms? Or to end the *disputation* of *Schoolmen*, why the *Diuel* could not make *lice* in *Egypt*; and whether those things hee presented there, might be true; hath he sent us a true and reall plague, worse than those ten? Or in ostentation of the greatness of his Kingdom, which even division cannot shake, doth he send us these which disagree with all the rest? Or knowing that our times should discover the *Indies*, and abolish their *Idolatry*, doth he send these to give them another for it? Or peradventure they have been in the *Roman Church* these thousand yeeres, though we have called them by other names.

IV. *Why*

IV.

*Why is there more Variety of Green
then of other Colours ?*

IT is because it is the figure of
Youth wherein nature would
provide as many green, as youth
hath affections; and so present a
Sea-green for profuse wasters in
voyages; a *Grasse-green* for sud-
den new men enobled from *Grassi-*
ers; and a *Goose-green* for such
Polititians as pretend to preserve
the *Capitol*. Or else *Propheti-*
cally foreseeing an age, wherein
they shall all hunt. And for such
as *misdemeane* themselves a *Willo-*
green; For *Magistrates* must as-
well have *Fasces* born before
them to chastize the small offen-
ces, as *Secures* to cut off the great.

V. *Why*

V.

*Why do young Lay-men so much
study Divinity.*

IS it because others tending busily Churches preferment, neglect study? Or had the Church of Rome shut up all our wayes, till the Lutherans broke down their uttermost stubborn doores, and the Calvinists picked their inwardest and subtlest lockes? Surely the Devill cannot be such a Foole to hope that he shall make this study contemptible, by making it common. Nor that as the Dwellers by the River *Origus* are said (by drawing infinite ditches to sprinkle their barren Country) to have exhausted and intercepted their main channell, and so lost their more profitable course to the sea; so we, by providing every ones selfe, divinity enough for his own use, should neglect our Teachers and Fathers. He cannot hope for better heresies then hee hath had, nor was his Kingdome

dome ever so much advanced by debating *Religion* (though with some *aspersions* of *Error*) as by a dull and *stupid security*, in which many *gross things* are swallowed. Possible out of such an *ambition* as we have now, to speake plainly and fellow-like with *Lords* and *Kings*, we thinke also to acquaint our selves with *Gods secrets* : or perchance when we study it by mingling humane respects, It is not *Divinity*.

VI.

Why hath the common Opinion afforded Women Soules ?

IT is agreed that we have not so much from them as any part of either our *mortal soules* of *sense* or *growth*; and we deny *soules* to others equall to them in all but in *speech* for which they are beholding to their *bodily instruments*. For perchance an *Oxes* heart, or a *Goates*, or a *Foxes*, or a *Serpents* would speake just so, if it were in the

the breast, and could move that tongue and javes. Have they so many advantages and means to hurt us (for, ever their loving destroyed us) that we dare not displease them, but give them what they will? And so when some call them *Angels*, some *Goddeses*, and the *Palpalian Hereticks* made them *Bishops*, we descend so much with the stream, to allow them *Soules*? Or do we somewhat (in this dignifying of them) flatter *Princes* and great *Personages* that are so much governed by them? Or do we in that easiness and prodigality, wherein we daily lose our own *souls* to we care not whom, so labour to perswade our selves, that sith a woman hath a *soul*, a *soul* is no great matter? Or do we lend them *souls* but for use, since they for our sakes, give their *souls* again, and their *bodies* to boot? Or perchance because the *Devil* (who is all *soul*) doth most mischief, and for convenience and proportion, because they would

would come nearer him, we allow them some souls; and so as the *Romans* naturalized some Provinces in revenge, and made them *Romans*, only for the burthen of the Common-wealth; so we have given *women* souls only to make them capable of *damnation*?

VII.

Why are the fairest falsest.

[Mean not of false *Alchemy* beauty, for then the question should be inverted, *Why are the falsest fairest*? It is not only because they are much *solicited* and *sought* for, so is *gold*, yet it is not so common; and this *suit* to them, should teach them their *value*, and make them more *reserved*. Nor is it because the *delicatest* blood hath the *best* *spirits*, for what is that to the *flesh*? perchance such *constitutions* have the *best* *wits*, and there is

no

no proportionable subject, for *womens wit*, but deceit? doth the *minde* so follow the *temperature* of the *body*, that because those *complexions* are aptest to change, the *mind* is therefore so? Or as *Bells* of the purest metal retain their tinkling and sound largest; so the *memory* of the last pleasure lasts longer in these, and disposeth them to the next: But sure it is not in the *complexion*, for those that do but think themselves *fair*, are presently inclined to this multiplicity of loves, which being but *fair in conceit* are false in deed: and so perchance when they are born to this *beauty*, or have made it, or have dream'd it, they easily believe all *addresses* and *applications* of every man, out of a *sense* of their own *worthiness* to be directed to them, which others less worthy in their own thoughts apprehend not, or discredit. But I think the true reason is, that being like gold in many properties (as that all snatch at them, but the worst possess them, that

that they care not how deep we dig for them, and that by the Law of nature, *Occupandi conceditur*) they would be like also in this, that as Gold to make it self of use admits allay, so they, that they may be tractable, mutable, and currant, have to their allay *Falshood*.

VIII.

Why Venus-star only doth cast a shadow?

IS it because it is nearer the earth? But they whose profession it is to see that nothing be done in heaven without their consent (as *Re* ——— says in himself of *Astrologers*) have bid *Mercury* to be nearer. Is it because the works of *Venus* want shadowing, covering, and disguising? But those of *Mercury* need it more; for Eloquence, his occupation, is all shadow and colours; let our life be a sea, and then our reason and even
D passions

ons are winde enough to carry us
 whether we should go, but Elo-
 quence is a storm and tempest
 that miscarries: and who doubts
 that Eloquence which must per-
 swade people to take a yoke of
 soveraignty (and then beg and
 make Laws to tye them faster,
 and then give money to the in-
 vention, repair and strengthen it)
 needs more shadows and colour-
 ring, then to perswade any man
 or woman to that which is natu-
 ral. And *Venus* markets are so
 natural, that when we sollicite
 the best way (which is by *marri-*
age) our perswasions work not so
 much to draw a woman to
 us, as against her nature
 to draw her from all other be-
 sides. And so when we go a-
 gainst nature, and from *Venus-*
work (for marriage is chastitie)
 we need shadowes and colours
 but not else. In *Seneca's* time it
 was a course, an un-Roman and a
 contemptible thing even in a
Matron, not to have had a *Love*.
 besid

beside her husband, which though the Law required not at their hands, yet they did it *zealously* out of the Councel of Custom and fashion, which was *venery of supererrogation*:

Et te spectator plusquam delectat Adulter,

saith *Martial*: And *Horace*, because many lights would not shew him enough, created many *Images* of the same Object by wain-scoting his chamber with looking-glasses: so that *Venus* flies not light, so much as *Mercury*, who creeping into our understanding, our darkness would be defeated, if he were perceived. Then either this *shadow* confesseth that same dark Melancholy Repentance which accompanies; or that so violent fires, needs some shadowy refreshing and intermission: Or else light signifying both day and youth, and shadow both night and age, she pronounceth by this that she professeth both all persons and times.

IX.

*Why is Venus-star multinominous,
called both Hesperus and Vesper.*

THe Moon hath as many names, but not as she is a star, but as she hath divers governments; but *Venus* is *multinominous* to give example to her prostitute disciples, who so often, either to renew or refresh themselves towards lovers, or to disguise themselves from *Magistrates*, are to take new names. It may be she takes new names after her many functions, for as she is supream Monarch of all Suns at large (which is *lust*) so is she joyned in Commission with all *Mythologicks*, with *Juno*, *Diana*, and all others for marriage. It may be because of the divers names to her self, for her affections have more names than any vice: *scilicet*, *Pollution*, *Fornication*, *Adultery*, *Lay-Incest*, *Church-Incest*, *Rape*, *Sodomy*, *Masturbation*,

tion, *Masturbation*, and a thousand others. Perchance her divers names shewed her appliableness to divers men, for *Nep-tune* distilled and wet her in love, the Sun warms and melts her, *Mercury* perswaded and swore her, *Jupiters* authority secured, and *Vulcan* hammer'd her. As *Hesperus* she presents you with her *bonum utile*, because it is wholesomest in the morning: As *Vesper* with her *bonum delectabile*, because it is pleasantest in the evening. And because industrious men rise and endure with the Sun in their civil busineses, this Star calls them up a little before, and remembers them again a little after for her business; for certainly,

Venit Hesperus, ite capellæ:
was spoken to Lovers in the persons of *Goats*.

X. *Why*

X.

Why are new Officers least oppressing?

Must the old Proverb, that *Old dogs bite foreest*, be true in all kinde of *dogs*? Me thinks the fresh memory they have of the money they parted with for the place, should hasten them for the re-imbursing: And perchance they do but seem easier to their suiters; who (as all other Patients) do account all change of pain, easie. But if it be so, it is either because the sordain sense and contentment of the honor of the place, retards and remits the rage of their profits, and so having stayd their stomachs, they can forbear the second course a while: Or having overcome the steepest part of the hill, and clambered above Competitions and Oppositions they dare loiter, and take breath: Perchance being come from places, where

where they tasted no gain, a little seems much to them at first, for it is *long before a Christian conscience overtakes, or straiies into an Officers heart.* It may be that out of the general disease of all men not to love the memory of a predecessor, they seek to disgrace them by such easiness, and make good first impressions, that so having drawn much water to their Mill, they may afterwards grind at ease: For if from the rules of good horsemanship, they thought it wholesome to jet out in a moderate pace, they should also take up towards their journeys end, not mend their pace continually, and gallop to their Inns-dore, the *grave*; except perchance their conscience at that time so touch them that they think it an injury & damage both to him that must sell, and to him that must buy the Office after their death, and a kind of *dilapidation* if they by continuing honest should discredit the place, and bring it to a lower rent, or under-value.

D 4

why

XI.

*Why doth the Poxe soe much affect
to undermine the Nose ?*

P*Aracelsus* perchance saith true, That every Disease hath his Exaltation in some part certaine. But why this in the Nose? Is there so much mercy in this disease, that it provides that one should not smell his own stinck? Or hath it but the common fortune, that being begot and bred in obscurest and secretest places, because therefore his serpentine crawling and insinuation should not be suspected, nor seen, he comes soonest into great place, and is more able to destroy the worthiest member, then a Disease better born? Perchance as mice defeat Elephants by knowing their *Proboscis*, which is their Nose, this wretched Indian Vermine practiseth to doe the same upon us. Or as the ancient furious Custome and Connivency of some Lawes, that one might cut off their Nose whome he deprehended

hended in Adulterie, was but a
 Tipe of this; And that now more
 charitable lawes having taken a-
 way all Revenge from particular
 hands, this common Magistrate
 and Executioner is come to doe
 the same Office invisibly? Or
 by withdrawing this conspicu-
 ous part, the Nose, it warnes us
 from all adventuring upon that
 Coast; for it is as good a marke
 to take in a flag, as to hang one
 out. Possibly heate, which is more
 potent and active then cold,
 thought her selfe injured, and the
 Harmony of the world out of
 tune, when cold was able to shew
 the high-way to Noses in *Musco-*
via, except she found the meanes
 to doe the same in other Coun-
 tries. Or because by the consent of
 all, there is an Analogy, Proporti-
 on and affection between the Nose
 and that part where this disease is
 first contracted, and therefore *He-*
liogabalus chose not his Minions
 in the Bath but by the Nose; And
Albertus had a knavish meaning
 when he preferred great Noses;

D 5

And

And the licentious Poet was *Naso Poeta*. I think this reason is nearest truth, That the Nose is most compassionate with this part: Except this be nearer, that it is reasonable that this Disease in particular should affect the most eminent and perspicuous part, which in general doth affect to take hold of the most eminent and conspicuous men.

XII.

Why die none for Love now?

BEcause women are become easier. Or because these latter times have provided mankind of more new means for the destroying of themselves and one another, *Pox, Gunpowder, Young marriages, and Controversies in Religion*. Or is there in true History no Precedent or Example of it? Or perchance some die so, but are not therefore worthy the remeinbring or speaking of?

Why

XIII.

Why do Women delight much in Feathers?

They think that Feathers imitate wings, and so shew their restlessness and instability. As they are in matter, so they would be in name, like *Embroiderers*, *Painters*, and such *Artificers* of curious *vanities*, which the vulgar call *Pluminaries*. Or else they have feathers upon the same reason, which moves them to love the unworthiest men, which is, that they may be thereby excusable in their inconstancy and often changing.

XIV.

Why doth not Gold soyl the fingers?

Doth it direct all the venom to the heart? Or is it because bribing should not be discovered? Or because that should pay purely, for which pure things are given, as *Love*, *Honor*, *Justice* and

and Heaven? Or doth it seldom come into innocent hands, but into such as for former foulness you cannot discern this?

XV.

Why do great men of all dependants, chuse to preserve their little Pimps?

It is not because they are got nearest their secrets, for they whom they bring come nearer. Nor because commonly they and their bawds have lain in one belly, for then they should love their brothers aswel. Nor because they are witnesses of their weakness, for they are weak ones. Either it is because they have a double hold and obligation upon their masters for providing them surgery and remedy after, aswel as pleasure before, and bringing them always such stuff, as they shal always need their service? Or because they may be received and entertained every where, and Lords fling off none but such as they may

may destroy by it. Or perchance we deceive our selves, and every Lord having many, and, of necessity, some rising, we mark only these.

XVI.

*why are Courtiers sooner Atheists
then men of other conditions?*

[S it because as *Physitians* contemplating Nature, and finding many abstruse things subject to the search of Reason, thinks therefore that all is so; so they (seeing mens destinies, mad at Court, neck out and in joynt there, *War*, *Peace*, *Life* and *Death* derived from thence) climb no higher? Or doth a familiarity with greatness, and daily conversation and acquaintance with it breed a contempt of all greatness? Or because that they see that opinion or need of one another, and fear makes the degrees of servants, Lords and Kings, do they think that God likewise for such Reason

Reason hath been mans Creator ? Perchance it is because they see Vice prosper best there, and, burthened with sinne, doe they not, for their ease, endeavour to put off the feare and Knowledge of God, as facinorous men deny Magistracy ? Or are the most Atheists in that place, because it is the foole that said in his heart, There is no God.

XVII.

Why are statesmen most incredulous ?

ARe they all wise enough to follow their excellent Pattern *Tiberius*, who brought the senate to be diligent and industrious to believe him, were it never so opposite or diametricall, that it destroyed their very ends to be believed, as *Asinius Gallus* had almost deceived this man by believing him, and the Major and Aldermen of *London* in *Richard* the Third ? Or are busineses (a-
bout

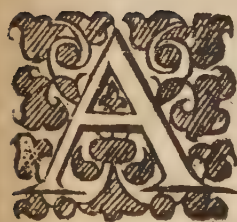
bout which these men are conversant) so conjecturall, so subject to unsuspected interventions that they are therefore forc'd to speake oraculously, whisperingly, generally, and therefore escapingly, in the language of Almanack-makers for weather? Or are those (as they call them) *Arcana imperii*, as by whom the Prince provokes his lust, and by whom he vents it, of what Cloath his socks are, and such, so deep, and so irreveald, as any error in them is inexcusable? If these were the reasons, they would not only serve for state-busines. But why will they not tell true, what a Clock it is, and what weather, but abstain from truth of it, if it conduce not to their ends, as Witches which will not name Jesus, though it be in a curse? either they know little out of their own Elements, or a Custom in one matter begetts an habite in all. Or the lower sort imitate Lords, they their Princes, these their Prince. Or else they believe

lieve one another, and so never
hear truth. Or they abstain
from the little Channel of truth,
least, at last, they should *finde the*
fountain it self, God.

The



The Character of a Scot at the first sight.



T his first ap-
pearing in the
Charterhouse, an
Olive colour-
red Velvet suit
owned him ,

which since became mouse-colour,
A pair of unskour'd stockings-
gules, One indifferent shooe, his
band of *Edenburgh* , and cuffs of
London , both strangers to his
shirt, a white feather in a hat that
had bin sod, one onely cloak for
the rain, which yet he made serve
him for all weathers : A Barren-
half-acre of Face, amidst where-
of an eminent Nose advanced
himself .

himself, like the new Mount at *Wansted*, over-looking his Beard, and all the wilde Countrey thereabouts ; He was tended enough, but not well ; for they were certain dumb creeping Followers, yet they made way for their Master, the Laird. — At the first presentment his Breeches were his Sumpter, and his Packets, Trunks, Cloak-bags, Portmanteau's and all ; He then grew a Knight-wright, and there is extant of his ware at 100*l.* 150*l.* and 200*l.* price. Immediately after this, he shifteth his suit, so did his Whore, and to a Bear-baiting they went, whither I followed them not, but *Tom. Thorney* did.



The True Character of a *Dunce*.

HE hath a Soule
 drown'd in a lump
 of Flesh, or is a
 piece of Earth that
Prometheus put not
 half his proportion of Fire into,
 a thing that hath neither edge of
 desire, nor feeling of affection in
 it, The most dangerous creature
 for confirming an *Atheist*, who
 would straight swear, his soul
 were nothing but the bare tem-
 perature of his body : He sleeps
 as he goes, and his thoughts sel-
 dom reach an inch further then
 his eyes ; The most part of the
 faculties of his soul lye Fallow,
 or are like the restive Jades that
 no spur can drive forwards to-
 wards

wards the pursuite of any worthy design; one of the most unprofitable of all Gods creatures, being as he is, a thing put clean besides his right use, made fitt for the cart & the flail, and by mischance Entangled amongst books and papers, a man cannot tel possible what he is now good for, save to move up and down and fill room, or to serve as *Animatum Instrumentum* for others to work withal in base Imployments, or to be a foyl for better witts, or to serve (as They say monsters do) to set out the variety of nature, and Ornament of the Universe, He is meer nothing of himself, neither eates, nor drinks, nor goes, nor spits but by imitation, for al which, he hath set forms & fashions, which he never varies, but sticks to, with the like plodding constancy that a milhorse follows his trace, both the muses and the graces are his hard Mistrisses, though he daily Invoke them, though he sacrifice *Hecatombs*, they stil look a squint, you shall note him oft (besides his dull eye and

and louting head, and a certain clammie benum'd pace) by a fair displai'd beard, a Nightcap and a gown, whose very wrinkles proclaim him the true genius of formality, but of al others, his discourf and compositions best speak him, both of them are much of one stuf & fashion, he speaks just what his books or last company said unto him without varying one whit, & very seldom understands himself, you may know by his discourf where he was last, for what he read or heard yesterday he now dischargeth his memory or notebook of, not his understanding, for it never came there; what he hath he flings abroad at al adventurs without accomodating it to time, place persons or occasions, he commonly loseth himself in his tale, and flutters up and down windles without recovery, and whatsoever next presents it self, his heavie conceit seizeth upon and goeth along with, however *Heterogeneal* to his matter in hand, his jests are either old flead proverbs, or lean-starv'd hackny- *Apoph-*

Apophthegm's, or poor verball quips outworn by Servingmen, Tapsters and Milkmaids, even laid aside by Balladers, He assents to all men that bring any shadow of reason, and you may make him when he speaks most Dogmatically, even with one breath, to averr pure contradictions, His Compositions differ only *terminorum positione* from Dreams, Nothing but rude heaps of Immaterial-inchoherent drossie-rubbish-stuffe, promiscuously thrust up together, enough to Infuse dullness and Barrenness of Conceit into him that is so Prodigall of his eares as to give the hearing, enough to make a mans memory Ake with suffering such dirtie stuffe cast into it, as unwellcome to any true conceit, as Sluttish Morfells or Wallowish Potions to a Nice-Stomack which whiles he empties himselfe of, it sticks in his Teeth nor can he be Delivered without Sweate and Sighes, and Humms, and Coughs enough to shake his
Gran-

Grandams teeth out of her head;
Heel spitt, and scratch, and yawn,
and stamp, and turn like sick men
from one elbow to another, and
Deserve as much pittty during
this torture as men in Fits of Ter-
tian Feavors or selfe lashing Peni-
tentiaries; in a word, Rip him
quite asunder, and examin every
shred of him, you shall finde him
to be just nothing, but the sub-
ject of Nothing, the object of
contempt, yet such as he is you
must take him, for there is no
hope he should ever become bet-
ter.

An



An Essay of *Valour*.



Am of opinion that nothing is so potent either to procure or merit Love, as Valour, and I am glad I am so, for thereby I shall do my self much ease, because Valour never needs much wit to maintain it: To speak of it in it self, It is a quality which he that hath, shall have least need of, so the best League between Princes is a mutual fear of each other, it teacheth a man to value his reputation as his life, and chiefly to hold the Lye unsufferable, though being alone, he finds no hurt it doth him, It leaves it self to others censures, for he that brags of his own valour, dissuades others from believing

lieving it, It feareth a word no more then an Ague, It always makes good the Owner, for though he be generally held a fool, he shall seldom hear so much by word of mouth, and that enlargeth him more than any spectacles, for it maketh a little fellow be called a tall man, it yeilds the wall to none but a woman, whose weakness is her prerogative, or a man seconded with a woman as an usher, which always goes before his betters, It makes a man become the witness of his own words, and stand to whatever he hath said, and thinketh it a reproach to commit his reviling unto the Law, it furnisheth youth with action, and age with discourse, and both by futures, for a man must ever boast himself in the present tense, and to come nearer home, nothing drawes a woman like to it; for Valour towards men, is an Emblem of an ability towards women, a good quality signifies a better. Nothing is more behoof-

E

full

full for that Sex; for from it they receive protection, and we free from the danger of it: Nothing makes a shorter cut for obtaining, for a man of Arms is always void of Ceremony, which is the wall that stands between *Pyramus* and *Thisbe*, that is, *Man* and *Woman*, for there is no pride in women but that which rebounds from our own baseness (as Cowards grow Valiant upon those that are more Cowards) so that only by our pale asking, we teach them to deny, and by our shamefacedness, we put them in minde to be modest, whereas indeed it is cunning *Rhetorick* to perswade the hearers that they are that already which he would have them to be; This kinde of bashfulness is far from men of Valour, and especially from soldiers, for such are ever men (without doubt) forward and confident, losing no time least they should lose opportunity, which is the best Factor for a Lover, and because they know women

men are given to dissemble, they will never believe them when they deny, *Whilome* before this age of wit, and wearing black, were broke in upon us, there was no way known to win a Lady but by Tylting, Turnying, and riding through Forrests, in which time these slender striplings with little legs were held but of strength enough to marry their widows, and even in our days there can be given no reason of the Inundation of Servingmen upon their Mistresses, but (only) that usually they carry their Masters Weapons, and his Valour; To be accounted handsome, just, learned, or well favoured, all this carries no danger with it, but it is to be admitted to the Title of Valiant Acts, at least the adventuring of his mortality, and al women take delight to hold him safe in their arms who hath 'scapt thither through many dangers: To speak at once, Man hath a priviledge in Valour; In clothes and good faces we but imitate

E 2 women,

women, and many of that Sex will not think much (as far as an answer goes) to dissemble wit too. So then these neat youths, these women in mens apparel are too near a woman to be beloved of her, They be both of a Trade, but be grim of aspect, and such a one a Glass dares take, and she will desire him for neatness and varietie; A skar in a mans face is the same that a mole in a womans; a Jewel set in white to make it seem more white, for a skar in a man is a mark of honour and no blemish, for 'tis a skar and a blemish too in a Souldier to be without one: Now as for all things else which are to procure Love, as a good face, wit, good clothes, or a good body, each of them I confess may work somewhat for want of a better, That is, *if Valour be not their Rivall*; A good face avails nothing if it be in a coward that is bashfull, the utmost of it is to be kiss'd, which rather increaseth then quenbeth appetite; He that sends her gifts sends her
word

word also, that he is a man of small gifts otherwise, for wooing by signes and tokens implies the Author dumb; and if *Ovid* who writ the *Law of Love*, were alive (as he is extant) would allow it as good a diversity, that gifts should be sent as gratuities, not as bribes; Wit getteth rather promise then Love, Wit is not to be seen, and no woman takes advice of any in her loving, but of her own eyes, and her waiting womans; Nay which is worfe, Wit is not to be felt, and so no good fellow; Wit apply'd to a woman makes her dissolve (or disclose) her simpering, and discover her teeth with laughter, and this is surely a purge for love; for the beginning of love is a kind of foolish melancholy, as for the man that makes his Taylor his Bawd, and hopes to inveagle his Love with such a coloured suit, surely the same deeply hazards the loss of her favour upon every change of his clothes; So likewise for the other, that Courts

E. 3. her

her silently with a good body, let me certifie him that his clothes depend upon the comelynesse of the body, and so both upon opinion; she that hath been seduced by Apparel, let me give her to wit, *that men always put off their clothes before they go to bed:* and let her that hath been enamour'd of her servants body, understand, *that if she saw him in a skin of cloth, that is, in a suit made to the pattern of his body, she would see slender cause to love him ever after;* there are no clothes sit so well in a womans eye, as a suit of Steel, though not of the fashion, and no man so soon surpriseth a womans affections, as he that is the subject of all whisperings, and hath always twenty stories of his own deeds depending upon him; Mistake me not, I understand not by valour one that never fights but when he is back'd with drink or anger, or hiss'd on with beholders, nor one that is desperate, nor one that takes away a Servingmans weapons

pons when perchance it cost him his quarters wages, nor yet one that wears a privy Coat of defence and therein is confident, for then such as made Bucklers, would be accounted the *Catalines* of this Commonwealth — I intend one of an even Resolution grounded upon reason, which is always even, having his power restrained by the Law of not doing wrong. But now I remember I am for Valour, and therefore I must be a man of few words.



PARADOX. XII.

That Virginity is a Vertue.

I Call not that *Virginity* a *vertue*, which resideth onely in the *Bodies integrity*; much lesse if it be with a purpose of perpetuall keeping it: for then it is a most inhumane vice—— But I call that *Virginity* a *vertue* which is willing and desirous to yeeld it selfe upon honest and lawfull terms, when just reason requirereth; and untill then, is kept with a modest chastity of Body and Mind. Some perchance will say that *Virginity* is in us by *Nature*, and therefore no *vertue*. True, as it is in us by *Nature*, it is neither a *Vertue* nor *Vice*, and is onely in the body: (as in Infants, Children, and such as are incapable of parting from it) But that *Virginity* which is in Man or Woman of perfect age, is not in them by *Nature*: *Nature* is the greatest enemy to it, and

E 5

with

Place this
after Pa-
radox XI.
fol. 37.

with most subtile allurements seeks the over-throw of it, continually beating against it with her *Engines*, and giving such forcible assaults to it, that it is a strong and more then ordinary *vertue* to hold out till marriage. *Ethick* Philosophy saith, *That no Vertue is corrupted, or is taken away by that which is good*: Here-upon some may say, that *Virginity* is therefore no *vertue*, being taken away by marriage. *Virginity* is no otherwise taken away by marriage, then is the light of the starres by a greater light. (the light of the Sun:) or as a lesse Title is taken away by a greater: (an Esquire by being created an Earle) yet *Virginity* is a *vertue*, and hath her Throne in the middle: The extreams are, in *Excesse*; to violate it before marriage; in defect, not to marry. In ripe years as soon as reason perswades and opportunity admits, These extreams are equally removed from the mean: The *excesse* proceeds from *Lust*, the defect

defect from *Peevishnesse*, *Pride* and *Stupidity*. There is an old Proverb, That, *they that dy maids, must lead Apes in Hell*. An Ape is a ridiculous and an unprofitable Beast, whose flesh is not good for meat, nor its back for burden, nor is it commodious to keep an house : and perchance for the unprofitableness of this Beast did this proverb come up : For surely nothing is more unprofitable in the Commonwealth of *Nature*, then they that dy old maids, because they refuse to be used to that end for which they were only made. The Ape bringeth forth her young, for the most part by twins ; that which she loves best, she killeth by pressing it too hard : so foolish maids soothing themselves with a false conceit of *vertue*, in fond obstinacie, live and die maids ; and so not onely kill in themselves the *vertue* of *Virginity* ; and of a *Vertue* make it a *Vice*, but they also accuse their parents in condemning marriage. If this applicati-

on

on hold not touch, yet there may be an excellent one gathered from an Apes tender love to Conies in keeping them from the Weasel and Ferret. From this similitude of an Ape & an old Maid did the foresaid proverb first arise. But alas, there are some old Maids that are *Virgins* much against their wills, and faine would change their *Virgin-life* for a *Married*: such if they never have had any offer of fit Husbands, are in some sort excusable, and their willingnesse, their desire to marry, and their forbearance from all dishonest, and unlawfull copulation, may be a kind of inclination to *vertue*, although not *Vertue* it selfe. This *Vertue* of *Virginity* (though it be small and fruitlesse) it is an extraordinary, and no common *Vertue*. All other *Vertues* lodge in the *Will*, (it is the *Will* that makes them vertues.) But it is the unwillingnesse to keep it, the desire to forsake it, that makes this a *vertue*. As in the naturall
gene-

generation and formation made of the seed in the womb of a woman, the body is joynted and organized about the 28 day, and so it begins to be no more an *Embrion*, but capable as a matter prepared to its form to receive the soule, which faileth not to insinuate and innest it selfe into the body about the fortieth day; about the third month it hath motion and sense: Even so *Virginity* is an *Embrion*, an unfashioned lump, till it attain to a certain time, which is about twelve years of age in women, fourteen in men, and then it beginneth to have the soule of *Love* infused into it, and to become a *vertue*: There is also a certain limited time when it ceaseth to be a *vertue*, which in men is about forty, in women about thirty years of age: yea, the losse of so much time makes their *Virginity* a *Vice*, were not their endeavour wholly bent, and their desires altogether fixt upon marriage: In Harvest time do we not account it a great
vice

vice of sloath and negligence in a Husband-man, to overslip a week or ten dayes after his fruits are fully ripe; May we not much more account it a more heynous vice, for a *Virgin* to let her Fruit (*in potentia*) consume and rot to nothing, and to let the *vertue* of her *Virginity* degenerate into *Vice*, (for *Virginity* ever kept is ever lost.) Avarice is the greatest deadly sin next Pride: it takes more pleasure in hoording Treasure then in making use of it, and will neither let the possessor nor others take benefit by it during the Misers life; yet it remains intire, and when the Miser dies most come to som body. *Virginity* ever kept, is a vice far worf then Avarice, it will neither let the possessor nor others take benefit by it, nor can it be bequeathed to any: with long keeping it decays and withers, and becomes corrupt and nothing worth. Thus feeling that *Virginity* becomes a vice in defect, by exceeding a limited time; I counsell all female

Virgins

Virgins to make choyce of some *Paracelsian* for their Physitian, to prevent the death of that *Vertue*: The *Paracelsians* (curing like by like) say, That if the lives of living Creatures could be taken down, they would make us immortall. By this Rule, female *Virgins* by a discreet marriage should swallow down into their *Virginity* another *Virginity*, and devour such a life & spirit into their womb, that it might make them, as it were, immortall here on earth, besides their perfect immortality in heaven: And that *Vertue* which otherwise would putrifie and corrupt, shall then be compleat; and shall be recorded in Heaven, and enrolled here on Earth; and the name of *Virgin* shal be exchanged for a farre more honorable name, *A Wife*.



A Sheaf of Miscellany
EPIGRAMS.

Written in *Latin* by *F. D.*

Translated by J. Main D. D.

I.

*Upon one who for his Wives fault took it ill
 to be called Cuckold.*

Rude scoffer! why dost cal me Cuckold? No
 Loose fires of Love did in my bosome grow.
 No wedlock knot by me untri'd hath bin;
 Nor am I guilty of anothers sin.
 Thy wife being not her own with thy limbs she,
 Fool'd Cuckold, doth commit Adulterie.
 Being, then, one flesh, and thou her Head, tis fit
 The Horns, in Justice, on thy Brow should sit.

2. *Upon*

A Sheaf of Miscellany Epigrams. 89

2.

Upon One Roger a Rich Niggard, familiarly unacquainted with the Author.

Bottomless pit of gold! slave to thy Chest!
Poor in the midst of Riches not possesse!
Self *Tantalus*! To thine own wealth a Thief!
Affording scarce thy half-starv'd Womb relief.
Cheating thy limbs with cloths transparent worn;
Plague to thy self! To all men else a scorn!
Who madly dost mens silver shapes adore;
And thence getst Cheeks pale as the silver Ore.
Feare not I'll beg; my mind's above thy pelf;
Good Thrifty *Hodge*, give something to thy self.

3.

Upon a Whore barren and not barren.

Thy oft repeated is no Childless sin;
When thou art lain with stil thy purf lies in.

4.

On the same.

Thy dowbak'd Lusts, and Tail which vainly wags,
Are recompenc'd by thy still teeming bags.

5.

On an old Bawd.

Loe, I an old Who'e have to young resign'd;
Yet in my old flesh dwels a young whores mind.

6.

On the same.

Though ramage grown, Th'art still for carting fir;
Thy will with others bodies doth commit.

7. *On*

7. *On the same.* (gins,

She, whose scarce yet quencht lust to freeze be-
Liv'd by her own once, now by others sins.

8.

On a Bawdy-house.

Here *Mal*, providing for Threescore,
Sers up the Trade she learn'd before,
VVith watchings many, sweatings more.

9.

*Upon an old rich scolding Woman who being married
to a poor young man upbraided him daily with the
smallness of his Fortune.*

The Husbands complaint.

VVhat wife like mine hath any Husband known?
By day she is all Noyse, by night all stone.

10.

Another.

Shut thy purse-mouth, Old Trot, And let's appeal;
VWho'd without sauce taste so deform'd a Meal?

11.

On her unpleasing Kisses.

They can't be Kisses call'd but toothless Nips,
VWhich, Beldam, come from thy faint trembling
(lips.

12. *Another.*

12.

Another.

When thy dry grissels with my soft lips close,
I give thee kisses, thou return'st me blows.

13.

Another.

Thy senses faile thee, And pray God they may,
To me thy Cofers will their loss defray.

14.

On the same old Wife.

Thou art no Woman, nor no womans part,
Infant, or Girl; say, who the Devil art.

15.

To the same.

Be not seen, Thou, whom I distracted love,
Least my prodigious dotage scandal prove.
For being a meer Image, 'twil be spread,
That I no wife did, but an Idol wed.

16.

*Upon one who saw the Picture of his scolding wife
in a Painters shop. Dialog.*

Painter, whose face is that I see?
Thy wives. Alas! I fear tis she.
Just so her scolding eyes do burn;
And Brow doth into wrinkles turn.
I tremble at her sharp nose; so
Her frightening chin doth pointed grow.
All parts are so drawn to the life,
Methinks the picture, like my wife,
Begins to brawl, and kindle strife.

17. *Another.*

17.

Another.

(made,

Say Painter, who's this whom thy hand hath
 Thy wife who dost enquire, at least her shade.
 'Tis so; yet Painter, I had cause to doubt,
 Seeing her Tongue, her most known part left out.

18.

Another.

Who's this, Painter? Thy wife, O
 That she were in earnest so.

19.

Another.

Venus, when *Pygmalion* praid,
 Chang'd a Statue to a Maid;
 Whose cold Marble drunk warm bloud.
 If at my request she would
 My wife into Marble turn,
 I would white *Doves* to her burn.

20.

*Upon a Pipe of Tobacco mis-taken by the Author
 for the Tooth-ach.*

Outlandish Weed! whilst I thy vertues tell,
 Assist me *Bedlam*, *Muses* come from Hell.

21.

Another.

An Hearb thou art, but useles; for made fire,
 From hot mouths pust, thou dost in fumes expire.

22.

Another.

A cloud *Ixion* for a Goddes kist;
 So thou thy Lovers cosen'st with a mist.

23. To

23.

To the Tobacco-seller.

Merchant of Smoke, when next thou mak'st a feast
Invite some starv'd *Chamelion* to be guest.

24.

Another.

Lothings, stincks, thirst, rhumes, achēs, and cararrh,
Base weed, thy vertues, that's, thy poysons are.

25.

Another.

I love thee not, nor thou me having tri'd
How thy scorcht Takers are but Takers fry'd.

26.

Another.

Niggards till dead are Niggards; so vile weed,
Thy bounry from thy ashes doth proceed.

27.

Upon a Town built in the place where a wood grew;
From whence 'tis called Dukes-Wood, or the Burse

A Wood into fair buildings chang'd we see;
And th' Oke stands City where 'twas fel'd a tree.

28.

Another.

Falne Okes the Axe doth into Timber hew;
And a Town stands where Trees demolisht grew.

29. *Another.*

29.

Another.

From a Woods ruines did these Buildings rise,
And it stood Grove where now it Rafter lies.

30.

Another.

(ground,

This naked Beam which beares up Roofes from
Was once with *branches & fair green top*, crown'd.

31.

Another.

Wood yeelds to *stone*, boughs are made joyces here,
And where a *Cops* stood now fair streets appeare.

32,

Upon a navigable River cut through a Town
built out of a Wood.

Horsmen turn failers, *waves* roll where grew woods
And against Nature Art make ways through floods.

33.

Another.

The drownd land here a Crystall garment wears,
And her own trees, made Barges, once more bears.

34.

Another.

The tree her womb bred on the back now floats
Of this o're-flown field, now in wandring Boats.

35.

Another.

(Okes,

The ground whose head was once enricht with
Her Temples now steep in sea-water sokes.

Another

36.

Another.

The place where once grew Ash for warlike spears
The *Maze* makes drunk now with his brinish tears

37.

Upon the *Medows* over-flown there.

The *Medows* which their perfum'd locks did boast
Ore-flown with waters have their perfumes lost.

38.

Another.

The hungry Cow here lately did mistake;
And seeking grasse was cosen'd with a lake.

39.

Another.

Here Fishes dwell, till now not us'd to fields;
And pasture ground here sportful *Gudgeons* yeelds.

40.

Another.

(*Maze*,
Mere pleasant fields drown'd by the wandring
See scaly flocks swim where once sheep did graze.

41.

Another.

Dukes-wood where once thick bushes did appear,
Like a new lland now stands in a meer.

42.

Upon a piece of ground ore-flown, where once
a Leaguer quartered.

(yeelds,
Here where Tents stood, Mars now to Neptune
And Sea-nymphs tread moist dances ore the fields.

Another

43.

Another.

Fishes now quarter where pavilions stood;
And the smooth Trench dies the sharp hook with
(blood.

44.

Another.

Finn'd Soldiers here in Belgick Quarters jar;
And the fierce Pike in troubled streams makes
(war.

45.

Another.

(Speer,

Dutchman! This Grove once hatcht the Warlick
Which angry Perches on their backs now wear.

46.

Another.

Gudgeons, where soldiers lay, ly trencht in Sand,
Fearing the bloudie Colours of the Land.

47.

A Dutch Captain of Foot, having with his Soldiers
entred a Breach, and there a while fought valiantly
with a Two-handed Sword; In the very point of
Victory, being mortally wounded, spake thus:

I fighting die; How much more blest then they,
Whom a blind shot doth, standing idle, slay.

48.

Another.

We've conquer'd Boys; My wounds I highly rate,
When with such Honor they requite my fate.

49. *Another.*

49.

Another.

Thus conquering kild, my ashes triumphs gain,
And make me wish thus to be often slain.

50.

Another.

I die well paid, whilst my expiring breath,
Smiles o're the Tombs of foes made kin by death.

51.

Another.

Me the quell'd Spaniard to the next world sent
Not unreveng'd; his Troops before me went.

52.

His Will.

Let Heaven my soul, the foe my life, the grave
My corps, my fame let my sav'd Countrey have.

53.

To the Prince of Aurange, on his famous Victory o-
ver the Spaniards in Dukes-Wood.

(Boughes;

Now Golden Fruit, Prince, hang on Dukes-wood
Since it with Lawrell crown'd thy conquering
(Browes.

54.

Another.

Holland and Aurange may their Conquest boast
Of the quell'd Spaniard, but brave Aurange most.

55.

Another.

Spaniard, no more call Golden Fleeces thine,
Since the bright name of Aurange doth more shine.

F

56. A

56.

A Panegyrick on the *Hollanders* being Lords of the Sea. Occasioned by the Authors being in their Army at Dukes-wood.

Hathen! No more thy Neptune boast; Here see
 A Neptune more Lord of the sea then Hee;
 Whom fruitfull *Holland* feeds, *Holland* Sea-bred;
 And neighbouring *Zealand* folds in watry bed.
 Neptune's a Dutch God; Here his wandrings stay;
 And his calm'd ragings conquering chains obey.
 His standing Flood here to the Bridle yields, (fields.
 And his fierce Torrent plaies through unknown
 Here the swoln sea views the inferiour ground,
 And yet no green bush, even to wonder, drownd;
 Whilst Billows, like huge mountains, do hang o're
 The pleasing Vales which creep along the shore.
 Banks hold waves captive, and through sluices free,
 And Glebes from watry prisons snatcht we see.
 Glebes, which were long of sun, and skie bereav'd,
 Now the Dutch Plowman sees wel cornd & sheav'd.
 Curbing the Ocean with stout Mounds and Bars,
 And with the salt Gods of it waging VVars.
 Making Art fetch from the deep's rav'nous womb
 Pastures, lost towns, and houses; In which swom
 Shell'd Citizens, 'mongst pillars drencht in brine.
 Should *Achelous* here joyn strengths with thine,
 And wrestle for the conquest, *Holland*, here
 Each Drayner would a *Hercules* appear;
 And cosening Art with Art, in these dry'd Plains,
 Would bind the oft shape-changing God in chains.
 The oft ram'd Maze here the Dutch yoke endures,
 And his fear'd Master to the VValls secures
 Of the sam'd Burse now, Dutchman, fear no harms,
 VVhen against neighbouring Cities seas take arms.

The

The *Oceans* thine, with thee his waves have sworn
 The league which *Philip* broke. By him th'art born
 To the parcht Indians, and those lands of gold
 Which the proud Tyrant doth in bondage hold :
 Whose wealth transported from the plunder'd Mine
 His Plate-Fleet calls his, But the Sea makes thine.
 Each Dutch-man is *Columbus* ; Worlds unknown
 To the discovering Spaniard, are his grown :
 Nor can I here conceal, nor yet say well,
 Where *Heynskirch's* praise, or *Oliver's* excell,
 Or *Heyn's* more bold adventure ; whose bright Ore
 Prest the Sea's back with wealth snatch from the
 For whilst I do Dutch voyages rehearse, (shore
 And sail with thy victorious Ships in verse,
 I, *Holland* in thy swimming Camp am roll'd
 Into all Seas, and there both Poles behold.
 The Africk sands to thee large tribute send,
 And *Asia* glories to be stil'd thy friend ;
America's rich Mines grow in thy lands,
 And at thy conquests *Europe* wondring stands.

57.

To Sleep, stealing upon him as he stood upon the Guard in
 the corner of a running Trench, at the siege of Duke's-
 Wood.

WHY dost besiege mine eyes, untimely Sleep ?
 And o'er my limbs with thy dull setters creep ?
 Hence, hence, depart ; To rocks well tyll'd repaire ;
 To beds of down, and mindes unvext with care.
 Shut Virgins eyes, whilst Love tir'd with delay,
 Unstrings his Bow, and lets his Arrows play.
 Rock weary Ploughmen, and new strength beget
 In those whose spirits were breath'd forth in sweat ;
 To men oppress'd with grief, who court thy charms.
 And men unbusied lend thy Opium arms.

Be kinde to Men in bedlam, close the eyes
 Of him who in a raging feaver lyes.
 But let me watch; not as a spy, to mark,
 With whom my wench steals meetings in the dark.
 Here guards are kept, & from yond watchful towres,
 The crafty Foe vyes broken sleeps with ours;
 Seeking by flye plots, what pitch-fields deny;
 Hence, hence, then *Morpheus*, from our quarters fly.
 Our very standing still here busineis finde;
 Duty imployes our bodies, cares our minde.
 Duty which may the next hour double strike;
 Whilst each man here stands grasping of a pike;
 Waitings stoln onsets with our weary spears,
 Examining even whispers with our ears.
 Doubts of the coming Foe, with hopes are mixt,
 And all eyes are one his approaches fixt.
 All passengers we summon with our eyes,
 Ask who they are, and question them for spies.
 If well-known friends, they pass; if not, they stay
 Till we their doubtful answers strictly weigh.
 Will not this serve, Sleep? will not al this fright thee?
 See, then, a night turn'd into day to light thee.
 See a bright shine from coal-black powder spring,
 And light from darkness once more issuing.
 See flames like those belcht forth from *Aetna's* Maw,
 Such flames as no fleece-stealing *Jason* saw.
Hecuba's child of fire in dreams begot,
 Was not like that from murthering Canons shor.
 If yet thou'lt stay, hear thunders mixt with flame,
 Such as neer yet from *Cyclops* Anvil came.
 Hark how the loud gun shakes the trembling sky,
 whilst threatening Bals in showres of murther fly.
Sicilian Bull did not so loudly roar;
 Nor was the sword more dreadful which hung o're
Damocles neck from guilt roof. Then, away,
 And to such dangers, Sleep, don't me betray.

58.

To his Fellow Sentinels.

And you, Comrades, with me this night endure:
Let our cause make us bold, Courage secure.
Lets with stout mindes our present dangers meet;
And let our stations from their toyls grow sweet.
Stations where souldiers are made brothers. Night
In wine, and Revels spent make winged flights;
A coy whore is with patience watcht for, yet
No honor's gain'd; glory with dangers met
Here doth attend us; toyls are paid with praise.
Let's weave us Crowns, then, of immortal Bayes.
To Heaven our souls, to Earth let's flesh assign,
But in our mindes let loyal honor shine.

59.

In Comædam celeberrimam Cinthiam dictam ad instantiam alterius fecit.

Sic vaga formosus superabat Cinthia Nymphas
Ut tu nunc socias Cinthia dicta tuas.
Quæ tibi Majestas vultus, quæ gratia frontis!
Spiritus ut major quam muliebris inest?
Tam bene compositum juavis decet ætio corpus
Ut posset credi singula membra loqui.
Cum velis esse Venus, vel cum velis esse Diana
Tam similis non est ipsa vel ipsa sibi,
Si velis esse Diana hos ò non desere salus,
Hæc nemus hæc fontem florida scena dabit.
O si te nudam semel hoc in fonte viderem
Cornua tunc essent panæq; grata canes.
Si Luna esse velis fiat tibi sphaera theatrum,
Pascantur radiis Lumina nostra tuis.
Sed raro hinc abeas, & cum discedere velles
O si te possent Lumina nostra sequi;

*Aut tua cum desit felix presentia nobis
Impressis liceat viribus usq; frui.*

Idem Anglicè versum.

AS wandring *Cinthia* all her Nymphs excels,
So dost thou all thy fellows; In thee dwells
Majesty mixt with loveliness, a spirit
That's more then womanish; thy graces merit,
And force a liking, as the lights above;
The Earths light vapours upwards force and move:
Thy action doth each passion so well fit,
As if each limb did help to utter it:
If thou wilt *Venus* or *Diana* be,
Neither will be so like her self as thee.
O wilt thou be *Diana*, haunt these fields,
This Theater both woods and fountains yeelds.
That I could see thee here but wash thy snow,
Atleon's fate I'de joy to undergo. (stage;
Wilt thou be th' Moon, then make thy sphere this
But it were pittty thou shouldst change thy age;
And if from our *Horizon* thou shouldst go,
Still to view thee wee'd change *Horizon* too;
But that we may when thou art gone from hence,
Still be made happy by thy influence.

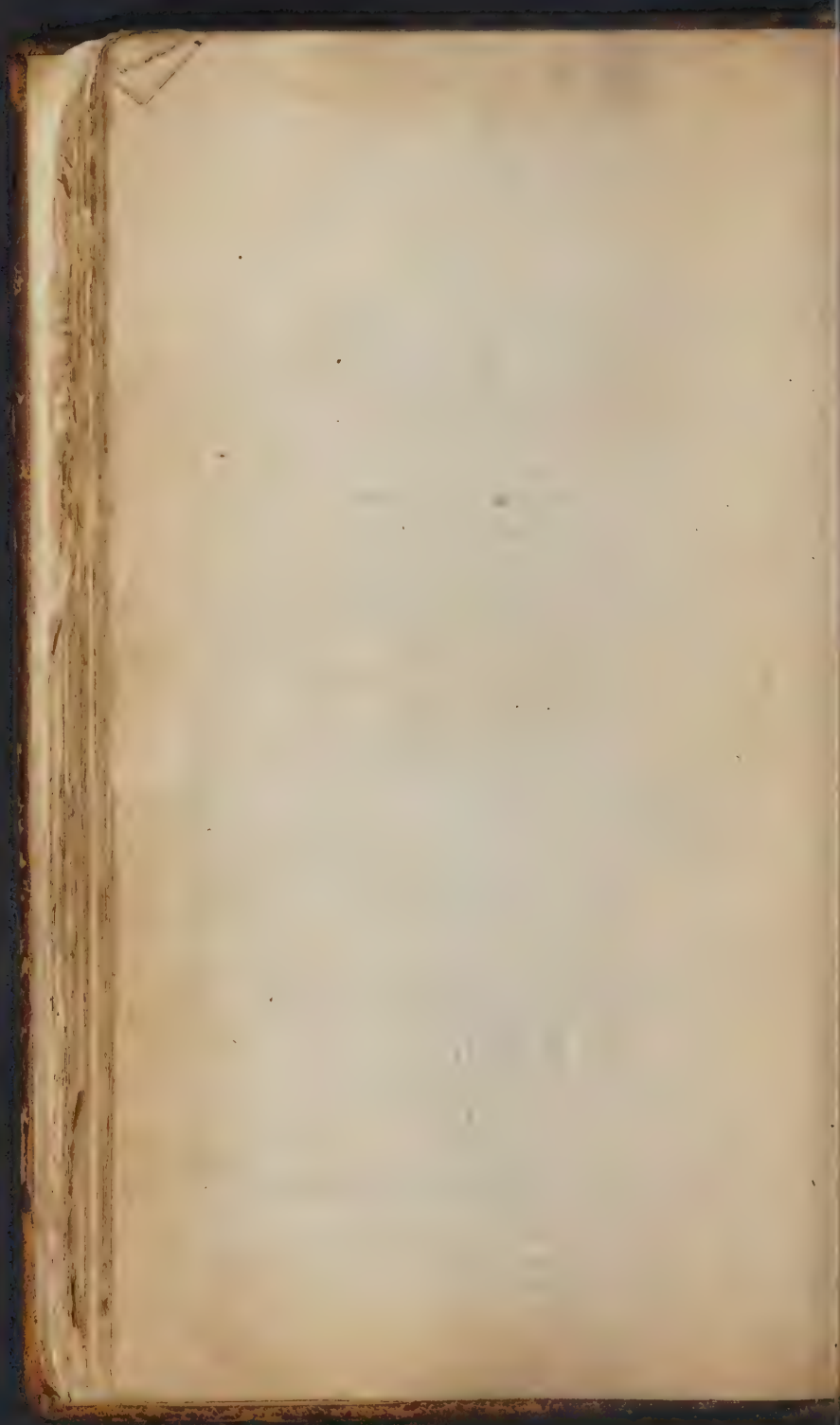
*On one particular passage of her action, when she was to
be stript of her cloaths by Fulvio, but not without
much resistance. Videns excogitavit.*

AS *Fulvio* *Cinthia's* glory would eclips,
And graced by her limbs, her robe off strips;
To see her how she strove, and pray'd, and cry'd,
But for the plays sake none could have deny'd.
And as she strove with him, so modesty
Did strive with anger for the mastery.

How

How was she pale with anger, red with shame!
 Her colour chang'd, with choller went and came,
 As when the winking moon strives with a cloude,
 Whose glory darknes doth by fits enskroude:
 was it nor envy, that we might not see (be;
 That which from th' smock could scarce discerned
 Or wast for shamefastness: yes, yes, 'twas so,
 That too much hiding of her face did show.
 So look'd the Nymph which *Jupiter* beguil'd
 Ith water with *Diana* got with child;
 So *Salmacis* half ravish'd in the brook,
 As she almost stript to her sinock did look.
 The Poet was too sparing, had she been
 Like intrapt *Venus* nak'd to have been seen;
 And with a net unhid been covered;
 How on her limbs our hungry eyes had fed,
 And dwelt on her seen members, whilst the rest
 Had by proportion easily been guest:
 But pitty 'twere that she enjoyn'd had been
 So hard a penance, guilty of no sin.

Finis.



IGNATIUS
HIS
CONCLAVE:
OR,

*His Inthronisation in a late
Election in HELL.*

Wherein many Things
are mingled by way of
SATYR.

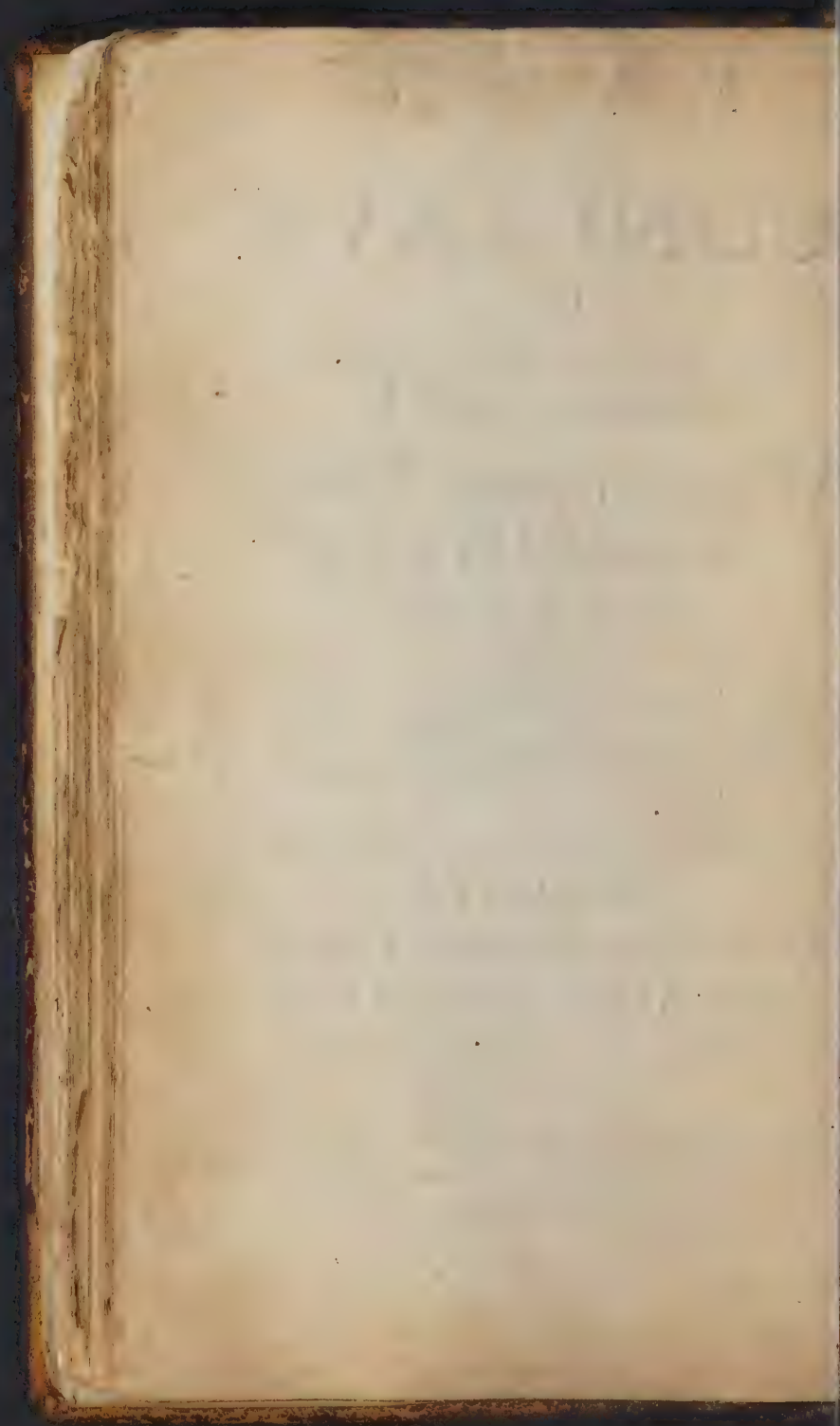
Concerning
*The disposition of Jesuites.
The Creation of a new Hell.
The establisbing of a Church in the Moon.*

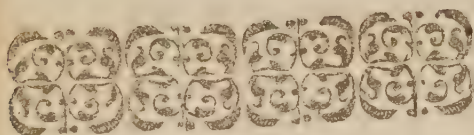
There is also added an Apologie for
JESUITES.

All dedicated to the Two ad-
versary Angels, which are Prote-
ctors of the Papall Consistory,
and of the Colledge of
S O R B O N.

By JOHN DONNE, Doctor of Divinity, and
late Dean of Saint Pauls.

Printed at London, 1653.





THE PRINTER.

to the Reader.

Prefixed to Edit. 1631.

DO, if thou seeke after the au-
thor - It is in vaine; for he
is harder to be found, then
the Parents of Popes were
in the old times; yet if thou have an
itch of quiting, receive from mee so
much, as a friend of his, to whom hee
sent his Booke to be read, writ to me.
The Author was unwilling to have this
Booke published, thinking it unsafe both
for the matter, which in it selfe is
weighty and serious, and for that gra-
vitie which him selfe had propos'd and
observ'd in another Booke since re-pub-
lished, to descend to this kind of writing.
But I on the other side, murther'd my for-
ces against him, and produc'd reasons
and examples. I propos'd to him the great
Erasmus (whom I call Scribanus the I. Com-
Iesuit call him one of our Preachers) fol. 163
yet their great Coccinus is well content to

The Printer

number him amongst his Authors. And to his bitter jestings and skirmishings in this kinde, our enemies confesse, that our Church is as much beholden, as to Luther himselfe, who fought so valiantly in the maine battell. I remembre him also how familiar a fashion this was amongst the Papists themselves; and how much Rebullus that Run-away, had done in this kinde, as well in those booke, which hee calls Salmoones, as in his other, which he entitles, The Cabal of the reformed Churches, of which booke, if he were not the Author, hee was certainly the Apologist, and defender. Neither was that man, whosoever hee bee, which calls himselfe Macer, inferior to Reboul in this kinde, when he dedicated to laughter and to pleasure, his disputation of that horrible Excommunication of Paulus 5. against the Venetians, and of other matters concerning the salvation of soules. Both which, not contenting themselves, as this Author doth, to sport and obey their naturall disposition in a business (if you consider the persons) light enough (for what can bee vainer then a Jesuit?) have saucily risen up against Princes and the Lords Anointed. I added moreover, that the things delivered in this Booke were by many degrees more

To the Reader.

modest, then those which themselves, in their owne civill warres doe dayly vomit forth, when they butcher and mangle the fame and reputation of their owne Popes and Cardinals by their reviled Lucian, Pasquil. At last hee yeelded, and made me owner of his Booke, which I send to you to bee delivered over to foraine Nations, ^a farre from the father: a Procu'g. and (as his desire is) ^b his last in this & kind. Hee chooses and desires, that his ^b Posthumous other Booke should testifie his ingenuitie, ^{mum.} and Candor, and his disposition to labour for the reconciling of all parts. This Booke must teach what humane infirmities, and how hard a matter it is for a man much conversant in the Bookes and Acts of Iesuits, so thoroughly to cast off the Iesuits, as that hee contrast nothing of their naturall chosses, which are Peculancie and Lightnesse. Vale.





To the two tutelar
 Angels, Protectors of
 the Popes Consistory,
 and of the Colledg
 O F
 S O R B O N.

Most noble couple of
Angels, lest it should
 be said that you did ne-
 ver agree, and never
 meet, but that you did ever ab-
 horre one another, and ever

Resemble Janus with a diverse face ;
 I attempted to bring and joyne
 you together once in these papers
 not that I might compose your
 differences, for you have not cho-
 sen me for *Arbitrator* ; but, that
 you might beware of an enemy
 com--

common to you both, I will relate what I saw. I was in an *Ex-
trasie*, and

*My little wandring sportful Soul,
Guest, and companion of my body,*
had liberty to wander through
all places, and to survey and reck-
on all the roomes, and all the vo-
lumes of the heavens, and to com-
prehend the situation, the dimen-
sions, the nature, the people & the
policie, both of the swimming I-
lands, the *Planets*, and of all those
which are fixed in the Firmament.

Of which, I think it an honester
part as yet to be silent, then to
doe *Galileo* wrong by speaking
of it, who of late hath summoned
the other worlds, the Stars to
come neerer to him, and give him
an account of themselves, Or to
Keppler, who (as himselfe testifies
of himselfe) ever since *Tycho Bra-
ches* death, hath received it into
his care, that no new thing should
be done in heaven without his know-
ledge. For by the law, *Preventi-
on* must take place; and there-
fore what they have found and
dis-

*Vuncius
xderens.*

*De stella
n Cygn.*

discovered first, I am content they
speake and utter first. Yet this
they may vouchsafe to take from
me, that they shall hardly find
Enoch, or *Elias* any where in
their circuit. When I had sur-
veied all the heavens, then as

*The Larke by busie and laborious
wayes,
Having climb'd up th' ethereall hil,
doth raise
His Hymnes to Phœbus Harpe :
And striking then
His sailes, his wings, doth fal down
back agen,
So suddenly, that one may safely
say,
A stone came lazily that came that
way,
In the twinckling of an eye, I saw
all the roomes in Hell open to
my sight. And by the benefit of
certain spectacles, I know not of
what making, but I thinke, of the
same, by which *Gregory* the great
and *Beda* did discerne so distinctly
the soules of their friends, when
they were discharged from their
bodies,*

*Paleotus
de Sin-
done cap.
6.*

*Iosephina
di Gieron
Gratian.*

bodies and sometimes the soules of such men as they knew not by sight, and of some that were never in the world, and yet they could distinguish them flying into Heaven, or conversing with living men. I saw all the channels in the bowels of the Earth; and all the inhabitants of all nations, and of all ages were suddenly made familiar to mee. I thinke truly, *Robert Aquinas* when he took *Christ's* long Oration, as he hung upon the Crosse, did use some such Instrument as this, but applyed to the eare: And so I thinke did he, which dedicated to *Adrian 6.* that Sermon which *Christ* made in praise of his Father *Ioseph*: for else how did they heare that, which none but they ever heard? As for the *Suburbs* of *Hei* (I mean both *Limbo* and *Purgatory*) I must confess I passed them over so negligently, that I saw them not: and I was hungerly carried, to finde new places, never discovered before. For *Purgatory* did not seem worthy to me

me of much diligence, because it may seem already to have been beleaved by some persons, in some corners of the *Roman Church* for about 50 yeares; that is ever since the Councell of *Trent* had a minde to fulfill the prophecies of *Homer, Virgil*, and the other *Patriarks* of the *Papists*, and being not satisfied with making one *Transubstantiation*, purposed to bring in another: which is, to change *Fables* into *Articles* of Faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innovation in this life, that they gave an affront to all Antiquity, and induced doubts, and anxieties, and scruples, and after a libertie of beleaving what they would, at length established opinions, directly contrary to all established before. Of which place in *Hell*, *Lucifer* afforded us hertofore some little knowledge, when more then

*Theod: Ni
em: nemus
unio, Tra.
6. cap. 29.*

then 200. yeares since, in an *E-pistle* written to the *Cardinall S. Sexti*, he promised him a roome in his palace, in the remotest part of his eternall *Chaos*, which I take to be this place. And here Pope *Boniface 3.* and *Mahomet*, seemed to contend about the highest room. He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new; each of them a great deluge to the world. But it is to be feared, that *Mahomet* will fail therein, both because he attributed something to the old *Testament*, and because he used *Sergius* as his fellow-Bishop, in making the *Alcoran*; whereas it was evident to the supreme Judge *Lucifer*, (for how could he be ignorant of that which himselfe had put into the Popes minde?) that *Boniface* had not only neglected, but destroyed the policy of the State of *Israel*, established in the old *Testament*, when he prepared Popes a way, to tread upon the necks of *Princes*, but that he also abstained from al

Exam-

Example and Coadjutor, when he took upon him that new name, which *Gregory* himselfe (a Pope neither very foolish, nor overmodest) ever abhord. Besides that every day affords new Advocates to *Boniface* his side. For since the *Franciscans* were almost worne out (of whom their General *Francis*, had seen 6000, Souldiers in one army, that is, in one Chapter) which, because they were then but fresh Souldiers, he saw assisted with 18000 *Devils*; the *Jesuits* have much recompenced those decaies and damages, who sometimes have maintained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever been so fruitful, that they say of it, *That all the new Orders, which in latter times have broken out, are but little springs, or drops, and that Order the Ocean, which hath sent out 52 Popes, 200 Cardinals, 1600 Archbishops, 4000 Bishops, and 5000 Saints, approved by the Church, and therefore it cannot be denied,*
but

Sedulius
Apolog. pro
libro Con-
form. l. 2.
cap. 2.

Harlay
defence
des Iesu-
ites.

Vollader:
de Canoni-
ca Fran-
cis Ro. in
Epist.

but that *Boniface* his part is much relieved by that Order; yet if they be compared to the *Jesuits*, or to the weak and unperfect types of them, the *Franciscans*, it is no great matter that they have done. Though therefore they esteem *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferior to *Boniface*, yet since his time, to ours, almost all which have followed his Sect, have lived barren in an unanimity and idle concord, and cannot boast that they have produced any new matter: whereas *Boniface* his Successors awakened by him, have ever been fruitfull in bringing forth new sinnes, and new pardons, and Idolatries, and King-killings. Though therefore it may religiously, and piously be beleaved, that *Turks* as well as *Papists*, come daily in Troops to the ordinary and common places of *Hell*; yet certainly to this more honorable room reserved for especiall *Innovators*, the *Papists* have

have more frequent accessse ; and therefore *Mahomet* is out of hope to prevail, and must imitate the *Christian Emperours*, and bee content to sit (as yet he doth) at the *Popes* feet. Now to this place not onely such endeavour to come, as have *Innovated* in matters directly concerning the soul, but they also which have done so, either in the Arts, or in conversation, or in any thing which exerciseth the faculties of the Soule, and may so provoke to quarrelsome and brawling controversies, for so the truth be lost, it is no matter how. But the gates are seldome opened, nor scarce oftner then once in an age. But my destiny favored me so much, that I was present then, and saw all the pretenders, and all that affected an entrance, and *Lucifer* himself, who then came out into the outward chamber, to heare them plead their own Causes. As soon as the door creekt, I spied a certain *Mathematician*, which till then had been busied to finde, to deride,

deride, to detrude *Ptolomey*; and now with an erect countenance, and settled pace, came to the gates, and with hands and feet, (scarce respecting *Lucifer* himselfe) beat the doors and cried; *Are these shut against me, to whom all the Heavens were ever open, who was a Soul to the Earth, and gave it motion?*

By this I knew it was *Copernicus*: For though I had never heard ill of his life, and therefore might wonder to find him there; yet when I remembred that the *Papists* have extended the name and punishment of Heresie, almost to every thing, and that as yet I used *Gregories* and *Bedes* spectacles, by which one saw *Origen*, who deserved so well of the *Christian Church*, burning in hell, I doubted no longer, but assured my selfe that it was *Copernicus*, which I saw, to whom *Lucifer* said, *Who are you? For though even by this boldness you seem worthy to enter, and have attempted a new faction even in Hell, yet you must first*

*Bellar. de
Purgat.
lib. 2. c. 8.*

first satisfie those which stand about you, and which expect the same fortune as you doe. Except, O Lucifer, answered Copernicus, I thought thee of the Race of the Starre Lucifer, with which I am so well acquainted, I should not vouchsafe thee this discourse. I am he, which pitying thee who wert thrust into the center of the world, raised both thee and thy prison, the Earth, up into the Heavens; so as by my means, God doth not enjoy his revenge upon thee. The Sunne, which was an officious Spy, and a betrayer of faults and so thy enemy, I have appointed to goe into the lowest part of the world. Shall these Gates open to such as have Innovated in small matters, and shall they be shut against me, who have turned the whole frame of the world, and am thereby almost a new Creator. More then this he spoke not. Lucifer stuck in a meditation. For what should he doe? It seemed unjust to deny entry to him which had deserved so well, and dangerous to grant
it

it to one of so great ambitions, and undertakings : Nor did he think that himself had attempted greater matters before his fall. Somthing he had which he might have conveniently opposed, but he was loath to utter it, lest he should confesse his fear. But *Ignatius Loyola* which was got neer his chaire, a subtile fellow, and so indued with the Devill, that he was able to tempt, and not onely that, but (as they say) even to possesse the Devill, apprehended this perplexity in *Lucifer*. And making himselfe sure of his own entrance, and knowing well, that many thousands of his family aspired to that place, he opposeth himself against all others. He was content they should be damned, but not that they should govern. And though when he died he was utterly ignorant in all great learning, and knew not so much as *Ptolomeys* or *Copernicus* name, but might have been perswaded that the words *Almagest*, *Zenith*, and *Nadir*, were

were Saints names, and fit to be
 put into the *Letanie*, and *Ora pro
 nobis* joyned to them; yet after
 he had spent some time in hell,
 he had learnt somewhat of his *Je-
 suits*, which daily came thither.
 And whilst he staid at the thre-
 shold of *Hell*, that is, from the
 time when he delivered himselfe
 over to the Popes will, he took a
 little tast of learning. Thus fur-
 nisht, thus he undertakes *Coper-
 nicus*. ‘ Doe you think to win
 ‘ our *Lucifer* to your part, by al-
 ‘ lowing him the honour of be-
 ‘ ing of the Race of that Starre?
 ‘ who was not onely made before
 ‘ all the Stars, but being gluttet
 ‘ with the glory of shining there,
 ‘ transferred his dwelling and Co-
 ‘ lonies unto this Monarchy,
 ‘ and thereby gave our Order a
 ‘ noble example, to spy, to invade,
 ‘ and to possesse foraign King-
 ‘ doms. Can our *Lucifer* or his
 ‘ followers have any honour from
 ‘ that Star *Lucifer*, which is but
 ‘ *Venus*? Whose face how much
 ‘ we scorn, appears by this, that
 for

August de
H&r.c.81

' for the most part we use her
 ' averſly and prepoſterouſly. Ra-
 ' ther let our *Lucifer* glory in *Lu-*
 ' *cifer* the *Calaritan Biſhop*; not
 ' therefore becauſe he is placed
 ' amongſt Heretiques, onely for
 ' affirming the propagation of
 ' the ſoule; but eſpecially for
 ' this, that he was the firſt that
 ' oppoſed the dignity of Princes,
 ' and imprinted the names of
 ' *Antichriſt*, *Judas*, and other
 ' ſigmatique marks upon the
 ' *Emperour*; But for you, what
 ' new thing have you invented,
 ' by which our *Lucifer* gets any
 ' thing? What cares he whether
 ' the earth travel, or ſtand ſtill?
 ' Hath your raiſing up of the
 ' earth into heaven, brought men
 ' to that confidence, that they
 ' build new towres or threaten
 ' God again? Or do they out of
 ' this motion of the earth con-
 ' clude, that there is no hell, or
 ' deny the puniſhment of ſin?
 ' Do not men believe? do they
 ' not live juſt as they did before?
 ' Beſides, this detracts from the
 ' dignity

'dignity of your learning,
 'and derogates from your
 'right and title of coming to
 'this place, that those opinions
 'of yours, may very well be
 'true. If therefore any man
 'have honour or title to this
 'place in this matter, it belongs
 'wholly to our *Clavins*, who
 'opposed himself opportunely
 'against you, and the truth, which
 'at that time was creeping into
 'every mans minde. He only
 'can be called the Author of all
 'contentions, and School-com-
 'bates in this cause; and no grea-
 'ter profit can be hoped for here
 'in, but that for such brables,
 'more necessary matters be neg-
 'lected. And yet not only for
 'this is our *Clavins* to be hono-
 'red, but for the great pains al-
 'so which he took in the *Grego-*
 '*rian Calender*, by which both
 'the peace of the Church, and
 'civil busineses have been egre-
 'giously troubled: nor hath hea-
 'ven it self escaped his violence,
 'but hath ever since obeyed his
 G 'ap-

Harlay.
defence
his Jesu-
ites mes-
d. 6.

‘ appointments : so that S. Ste.
‘ ven, John Baptist, and all the
‘ rest, which have been comman-
‘ ded to work miracles at certain
‘ appointed days, where their re-
‘ liques are preserved, do not now
‘ attend till the day come, as they
‘ were accustomed, but are a-
‘ waked ten days sooner, and
‘ constrained by him to come
‘ down from heaven to do that
‘ business. But your inventions
‘ can scarce be called yours, since
‘ before you, *Heraclides*, *Ecphan-*
‘ *tus*, and *Aristarchus* thrust
‘ them into the world: who
‘ notwithstanding content them-
‘ selves with lower roomes a-
‘ mongst the other Philosophers,
‘ and aspire not to this place, re-
‘ served only for *Antichristian*
‘ *Heroes*: neither do you agree
‘ so well amongst your selves, as
‘ that you can be said to have
‘ made a *Sect*, since, as you have
‘ perverted and changed the or-
‘ der and *Scheme* of others: so
‘ *Tycho Brachy* hath done by
‘ yours, and others by his. Let
‘ there-

‘ therefore this little *Mathemati-*
‘ *cian* (dread Emperour) with-
‘ draw himself to his own com-
‘ pany. And if hereafter the
‘ Fathers of our Order can draw
‘ a *Cathedrall Decree* from the
‘ Pope, by which it may be de-
‘ fined as a matter of Faith, *That*
‘ *the earth doth not move*; and an
‘ *Anathema* inflicted upon all
‘ which hold the contrary: then
‘ perchance both the Pope which
‘ shall decree that, and *Coperni-*
‘ *cus* his followers (if they be Pa-
‘ pists) may have the dignity of
‘ this place. *Lucifer* signified
his assent: and *Copernicus*
without muttering a word, was
as quiet as he thinks the Sunne:
when he which stood next him,
entred into his place. To whom
Lucifer said: And who are you?
He answered, ‘ *Philippus Aure-*
‘ *olus Theophrastus Paracelsus*
Bombast of Hohenheim. At this
Lucifer trembled, as if it were a
new *Exorcisme*, and he thought
it might well be the first verse of
S. Iohn, which is always imploy-

ed in *Exorcismes*, and might now be taken out of the *Welch* or *Irish Bibles*. But when he understood that it was but the web of his name, he recollected himself, and raising himself upright, asked was he had to say to the great *Emperour Satban, Lucifer, Belzebub, Leviathan, Abaddon*. *Paracelsus* replied, 'It were an injury to thee, O glorious Emperor, 'if I should deliver before thee 'what I have done, as though all 'those things had not proceeded 'from thee, which seemed to have 'bin done by me, thy organ and 'conduit; yet since I shal rather be 'thy trumpet herein then mine 'own, some things may be uttered by me. Besides therefore 'that I brought all *Methodicall Physicians* and the Art it self 'into so much contempt, that 'that kinde of Physick is almost 'lost; this also was ever my principal purpose, that no certain 'new Art, nor fixed rules might 'be established, but that all remedies might be dangerously 'drawn

' drawn from my uncertain, rag-
 ' ged, and unperfect experiments,
 ' in tryal whereof how many
 ' men have been made carkases?
 ' And falling upon those times
 ' which did abound with paradox,
 ' icall and unusual diseases, of
 ' all which, the pox, which then
 ' began to rage, was almost the
 ' center and sink : I ever profes-
 ' sed an assured and an easie cure
 ' thereof, lest I should deterr any
 ' from their licentiousness. And
 ' whereas almost all poysons are
 ' so disposed and conditioned by
 ' nature, that they offend some of
 ' the senses, and so are easily di-
 ' scerned and avoided, I brought
 ' it to pass, that that treacherous
 ' quality of theirs might be re-
 ' moved and so they might safely
 ' be given without suspicion, and
 ' yet perform their office as
 ' strongly. All this I must con-
 ' fess I wrought by thy minerals
 ' and by thy fires, but yet I can-
 ' not despair of my reward, be-
 ' cause I was thy first minister
 ' and instrument in these innova-
 ' tions.

' tions. By this time *Ignatius* had observed a tempest risen in *Lucifers* countenance : for he was just of the same temper as *Lucifer*, and therefore suffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelsus*, he said ; ' You must ' not think sir, that you may here ' draw out an Oration to the ' proportion of your name. It ' must be confessed that you attempted great matters, and well ' becoming a great officer of *Lucifer*, when you undertook not ' only to make a man in your *Alimbecks*, but also to preserve ' him immortal. And it cannot be doubted, but that out of ' your *Commentaries* upon the ' *Scriptures*, in which you were ' utterly ignorant, many men ' have taken occasion of erring, ' and thereby this kingdom much ' indebted to you. But must you ' therefore have access to this secret place? What have you ' compassed even in Physick it ' self,

‘self, of which we *Jesuits* are ig-
 ‘norant? For though our *Ri-*
 ‘*badenegra* have reckoned none
 ‘of our *Order*, which hath writ-
 ‘ten in *Physick*, yet how able
 ‘and sufficient wee are in that
 ‘faculty, I will be tryed by that
 ‘Pope who hath given a privi-
 ‘ledge to *Jesuits* to practise *Phy-*
 ‘*sick*, and to be present at *Deaths-*
 ‘*bed*, (a) which is denyed to o-
 ‘ther *Orders*: for why should
 ‘he deny us their bodies, whose
 ‘souls he delivered to us? and
 ‘since he hath transferd upon us
 ‘the power to practise *Physick*,
 ‘he may justly be thought to have
 ‘transferd upon us the art it
 ‘self by the same *Omnipotent*
 ‘*Bull*; since he which grants
 ‘the end, is by our *Rules* of *Law*
 ‘presumed to have granted all
 ‘means necessary to that end.
 ‘Let me (dread *Emperour*) have
 ‘leave to speak truth before thee;
 ‘These men abuse and profane
 ‘too much thy mettals, which
 ‘are the bowels and treasure of
 ‘thy Kingdom: For what doth

Bulla 18
in Gretz
cont. Ha-
senmull.
a Mosi o-
vius de
Majest.
Eclesi.
milic. 7

Mosnes.
Theor. I
cap. 2.

‘*Physick* profit thee? *Physick*
 ‘is a soft and womanish thing.
 ‘For since *no medicine* doth na-
 ‘*turally draw blood*, that sci-
 ‘ence is not fit nor worthy of
 ‘our study. Besides, why should
 ‘those things which belong to
 ‘you, be employed to preserve
 ‘from diseases, or to procure
 ‘long life? were it not fitter
 ‘that your *Brother and Colleague*,
 ‘the Bishop of *Rome*, which go-
 ‘verns upon the face of your
 ‘earth, and gives daily increase
 ‘to your Kingdom, should re-
 ‘ceive from you these helps and
 ‘subsidies? To him belongs all
 ‘the gold, to him all the precious
 ‘stones, conceald in your intrals,
 ‘wherby he might bait & ensnare
 ‘the Princes of the earth, through
 ‘their Lords and Councillours
 ‘means, to his obedience, and to
 ‘receive his commandments, e-
 ‘specially in these times, when
 ‘almost every where his antient
 ‘rights and tributes are denyed
 ‘unto him. To him belongs
 ‘your Iron, and the ignobler
 ‘mettals,

'mettals, to make engines; To
 'him belongs your Minerals apt
 'for poyson; To him the Salt-
 'peter, and all the Elements of
 'Gun-powder, by which he may
 'demolish and overthrow Kings
 'and Kingdoms, and Courts,
 'and seats of Justice. Neither
 'doth *Paracelsus* truly deserve
 'the name of an *Innovator*, whose
 'doctrin *Severinus* and his other
 'followers do referr to the most
 'ancient times. Think therefore
 'your self well satisfied, if you
 'be admitted to govern in chief
 'that Legion of Homicid Phy-
 'sicians, and of Princes which
 'shall be made away by poyson
 'in the midst of their sins, and
 'of women tempting by pain-
 'tings and face-Phylick. Of
 'all which sorts great numbers
 'will daily come hither out of
 'your *Academy*.

Content with this sentence,
Paracelsus departed; and *Machi-*
avel succeeded, who having ob-
 served *Ignatius* his forwardness,
 and sauciness, and how, uncald,

he had thrust himself into the office of *Kings-Attorney*, thought this stupid patience of *Copernicus* and *Paracelsus*, (men which tasted too much of their *Germany*) unfit for a *Florentine*: and therefore had provided some venomous darts, out of his *Italian Arsenal*, to cast against this worn souldier of *Pampelune*, this *French-Spanish* mungrell, *Ignatius*. But when he thought better upon it, and observed that *Lucifer* ever approved whatsoever *Ignatius* said, he suddenly changed his purpose; and putting on another resolution, he determined to direct his speech to *Ignatius*, as to the principall person next to *Lucifer*, as well by this means to sweeten and mollifie him, as to make *Lucifer* suspect, that by these honours and specious titles offered to *Ignatius*, and entertained by him, his own dignity might be eclipsed or clouded; and that *Ignatius* by winning to his side politique men, exercised in civil businesses, might attempt

attempt some innovation in that Kingdom. Thus therefore he began to speak. ‘Dread Emperor, and you, his watchfull and diligent *Genius*, father *Ignatius*, *Arch-Chancellor* of this *Court*, and highest *Priest* of this highest *Synagogue* (except the primacy of the *Roman Church* reach also unto this place) let me before I descend to myself, a little consider, speak, and admire your stupendious wisdom, and the Government of this state. You may vouchsafe to remember great *Emperor*) how long after the *Nazarens* death, you were forced to live a solitary, a barren, and an Eremiticall life : till at last (as it was ever your fashion to imitate Heaven) out of your abundant love, you begot this dearly beloved son of yours, *Ignatius*, which stands at your right hand. And from both of you proceeds a spirit, whom you have sent into the world, who triumphing both with *Mitre* and *Crown*, governs
your

' your Militant Church there. As
 ' for those sons of *Ignatius*, whom
 ' either he left alive, or were born
 ' after his death, and your spirit,
 ' the Bishop of *Rome*, how justly
 ' and properly may they be cal-
 ' led equivocall men? And not
 ' only equivocall in that sense,
 ' in which the *Popes Legates*, at
 ' your *Nicene Councel* were cal-
 ' led *Equivocal*, because they did
 ' agree in all their opinions, and in
 ' all their words: but especially
 ' because they have brought into
 ' the world a new art of *Equivo-*
 ' cation. O wonderfull and in-
 ' credible *Hypercritiques*, who
 ' not out of marble fragments, but
 ' out of the secretest Records of
 ' Hell it self, that is, out of the
 ' minds of *Lucifer*, the *Pope* and
 ' *Ignatius*, (persons truly equi-
 ' vocall) have raised to life again
 ' the language of the Tower of
 ' *Babel* so long concealed, and
 ' brought us again from under-
 ' standing one another. For my
 ' part (O noble pair of *Emperors*)
 ' that I may freely confess the
 ' truth,

' truth, all which I have done,
 ' wheresoever there shall be men.
 ' tion made of the Jesuits, can be
 ' reputed but childish, for this
 ' honour I hope will not be de-
 ' nied me, that I brought in an
 ' *Alphabet*, and provided cer-
 ' tain elements, and was some
 ' kind of Schoolmaster in pre-
 ' paring them a way to higher
 ' undertakings; yet it grieves me
 ' and makes me ashamed that I
 ' should be ranked with this idle
 ' and Chymericall *Copernicus*,
 ' or this cadaverous vulture, *Pa-*
 ' *racelsus*. I scorn that those
 ' gates into which such men could
 ' conceive any hope of entrance,
 ' should not voluntarily flye open
 ' to me: yet I can better endure
 ' the rashness and fellowship of
 ' *Paracelsus*, then the other: be-
 ' cause he having been conveni-
 ' ently practised in the butcheries
 ' and mangling of men, he had
 ' the reason to hope for favour of
 ' the Jesuits: For I my self went
 ' always that way of blood, and
 ' therefore I did ever prefer the
 ' sacrifices

' sacrifices of the *Gentiles* and of
' the *Jews*, which were perfor-
' med with effusion of blood
' (whereby not only the people
' but the Priests also were ani-
' mated to bold enterprises) be-
' fore the soft and wanton sacri-
' fices of *Christians*. If I might
' have had my choice, I should
' rather have wished that the *Ro-*
' *man Church* had taken the *Bread*
' than the *Wine* from the people,
' since in the wine there is some
' colour to imagin and represent
' blood. Neither did you (most
' reverend Bishop of this diocess
' *Ignatius*) abhor from this way
' of blood. For having conse-
' crated your first age to the wars,
' and grown somewhat unable
' to follow that course by reason
' of a wound; you did present-
' ly begin to think seriously of a
' spiritual war against the *Church*
' and found means to open waies
' even into Kings chambers, for
' your executioners. Which dig-
' nity you did not reserve only to
' your own Order, but (though

‘ I must confes, that the founda-
‘ tion, and the nourishment of this
‘ doctrine remains with you, and
‘ is peculiar to you, out of your
‘ infinite liberalitie,) you have
‘ vouchsafed sometime, to use the
‘ hands of other men in these im-
‘ ployments. And therefore as
‘ well they, who have so often in
‘ vain attempted it in *England*, as
‘ they which have brought their
‘ great purposes to effect in
‘ *France*, are indebted only to
‘ you for their courage and reso-
‘ lution. But yet although the en-
‘ trance into this place may be de-
‘ creed to none, but to Innova-
‘ tors, and to only such of them
‘ as have dealt in *Christian* busi-
‘ nesse, and of them also, to those
‘ only which have had the fortune
‘ to doe much harme; I cannot
‘ see but that next to the *Jesuits*,
‘ I must be invited to enter, since
‘ I did not only teach those wayes
‘ by which, thorough *perfidious-*
‘ *nesse* and *dissembling* of *Religion*,
‘ a man might possesse and usurpe
‘ upon the liberty of free *Common-*
‘ *Wealths*.

‘ *wealths* ; but also did arme and
‘ furnish the people with my in-
‘ structions, how when they were
‘ under this oppression, they might
‘ safeliest conspire, and remove a
‘ *tyrant*, or revenge themselves of
‘ their *Prince* and redeem their
‘ former losses; so that from both
‘ sides, both from *Prince* and *peo-*
‘ *ple*, I brought an abundant har-
‘ vest, and a noble encrease to
‘ this kingdome. By this time I
perceived *Lucifer* to be much mo-
ved with this Oration, and to in-
cline much towards *Machiavel*;
For he did acknowledge him to
be a kind of *Patriarke*, of those
whom they call *Laymen*. And
he had long observed, that the
Clergie of *Rome* tumbled down to
Hell daily, easily, voluntarily, and
by troupes, because they were ac-
customed to sinn against their
conscience, and knowledge; but
that the *Lairie* sinning out of a
sloathfulnesse, and negligence of
finding the truth, did rather of-
fend by ignorance and omission.
And therefore he thought himself
bound

bound to reward *Machiavel*, which had awakened this drowfie and implicate *Laitie* to greater, and more bloudie Vndertakings. Besides this, since *Ignatius* could not be denied the place, whose ambitions and turbulencies *Lucifer* understood very well, he thought *Machiavel* a fit and necessarie Instrument to oppose against him; that so the skales being kept even by their factions, he might govern in peace, and two poysons mingled might doe no harme. But he could not hide this intention from *Ignatius*, more subtil than the *Devil* and the verier *Lucifer* of the two: Therefore *Ignatius* rushed out, threw himselfe down at *Lucifers* feet, and groveling on the ground adored him. Yet certainly, *Vasques* would not call this idolatry, because in the shape of the *Devill* he worshipped him, whom he accounted the true *God*. Here *Ignatius* cryed, and thundred out,
With so great noise and horror,
That had that powder taken fire, by
which *All*

*All the Isle of Britain had flowne
to the Moon,
It had not equalled this noyse and
horror.*

*Imagina-
rium.*

*21 q. Om-
nis ja-
stura.*

*Modest. in
verb. Mi-
lit.*

And when he was able to speake distinctly, thus he spoke; 'It cannot be said (unspeakable *Emper-our*) how much this obscure *Florentine* hath transgressed against thee, and against the Pope thy *image bearer*, (whether the word be accepted, as *Gratian* takes it when he calles the *Scriptures*, *Imaginary Books* or as they take it, which give that stile to them who carry the the *Emperours* Image in the field;) and last of all against our Order. Durst any man before him, thinke upon this kind of injury, and calumny, as to hope that he should be able to flatter, to catch, to entrap *Lucifer himselfe*? Certainly, whosoever flatters any man, and presents him those prayses, which in his own opinion are not due to him, thinkes him inferiour to himself, and

and makes account that he hath
 taken him prisoner, and triumphs over him. Who ever flatters, either he derides, or (at the best) instructs. For there may be, even in flattery, an honest kind of teaching, if Princes by being told that they are already indued with all virtues necessary for their functions, be thereby taught what those virtues are, and by a facile exhortation, excited to endeavor to gaine them. But was it fit that this fellow, should dare either to deride you, or (which is the greater injury) to teach you? Can it be beleev'd, that he delivers your prayes from his heart, and and doth not rather herein follow *Gratians* levity; who sayes: *That you are called Prince of the world, as a king at Chests, or as the Cardinall of Ravenna, only by derision?* This man, whilst he lived, attributed so much to his own wit, that he never thought himselfe beholden to your helps, and insinuations; and was so farre

32. q. 2.
 Pudor.

‘ farr from invoking you, or sa-
‘ crificing to you, that he did not
‘ so much as acknowledge your
‘ kingdome nor beleieve that there
‘ was any such thing in Nature as
‘ you. I must confess that he had
‘ the same opinion of God also ;
‘ therefore deserves a place here,
‘ and a better then any of the Pa-
‘ gan or Gentile Idolaters : For
‘ in every Idolatry and false wor-
‘ ship there is some Religion, and
‘ some perverse simplicity, which
‘ tafts of humility; from all which
‘ this man was very free when in
‘ his heart he utterly denied that
‘ there was any God. Yet since he
‘ thought so in earnest, and be-
‘ leaved that those things which
‘ he affirmed were true, he must
‘ not be ranked with them; which
‘ having been sufficiently instru-
‘ cted of the true God, and be-
‘ leiving him to be so, doe yet
‘ fight against him in his enemies
‘ Army. Neither ought it to be
‘ imputed to us as a fault, that
‘ sometimes in our *Exorcismes* we
‘ we speak ill of you, and call you

Here-

' Heretick and Drunkard, and
 ' Whispherer, and scabbed Beast,
 ' and conjure the elements that they
 ' should not receive you, and threa-
 ' ten you with indissoluble dam-
 ' nation, and torments a thou-
 ' sand thousand times worse then
 ' you suffer yet. For these things
 ' you know are done out of a se-
 ' cret covenant and contract be-
 ' tween us, and out of mysteries
 ' which must not be opned to this
 ' Neophite, who in our Synagogue
 ' is yet but amongst the Catechu-
 ' meni. Which also we acknow-
 ' ledge of Holy Water, and our
 ' Agnus Dei, of which you do so
 ' wisely dissemble a feare, when
 ' they are presented to you: For
 ' certainly if there were any true
 ' force in them, To deliver Bodies
 ' from Diseases, Souls from Sinnes,
 ' and the Elements from Spirits,
 ' and malignant Impressions, (as
 ' in the verses which Urban the
 ' fifth sent with his Agnus Dei to
 ' the Emperor it is pretended) it
 ' had bin reason that they should
 ' first have exercised their force
 upon

Flagel.
 Demon.
 Menghi.

Summa
 Bullarii,
 verbo Ag-
 nus Dei.

‘ upon those verses, and so have
‘ purged and delivered them, if
‘ not from Heresie, yet from
‘ Barbarousnesse and *Solæcismes*;
‘ that Hereticks might not justly
‘ say, There was no truth in any
‘ of them but onely the last;
‘ which is,
‘ *That the least piece which thence*
‘ *doth fall,*
‘ *Will doe one as much good as all.*
‘ And though our *Order* have
‘ adventured further in *Exor-*
‘ *cismes* then the rest, yet that
‘ must be attributed to a speciall
‘ priviledge, by which we have
‘ leave to question any possessed
‘ persons of what matters we wil;
‘ whereas all other *Orders* are
‘ miserably bound to the pre-
‘ sent matter, and the businesse
‘ then in hand. For though I do
‘ not believe, that either from
‘ your selfe, or from your *Vicar*
‘ the *Pope*, any such priviledge is
‘ issued; yet our *Cotton* deserves
‘ to be praised, who being que-
‘ stioned, how he durst propose
‘ certain seditious Interrogatories

to

to a possessed person, to deliver
 himsefe, feigned such a privi-
 ledge; and with an un-heard-
 of boldness, and a new kind of
 falsifying, did (in a manner)
 counterfeit *Lucifers* hand and
 seal, since none but he onely
 could give this priviledg: But
 if you consider us out of this li-
 berty in *Exorcismes*, how hum-
 ble and servile we are towards
 you, the Relations of *Pernu* te-
 stifie enough, where it is recor-
 ded, that when one of your an-
 gels at midnight appeared to our
Barcena alone in his Chamber,
 he presently rose out of his
 chaire, and gave him the place,
 whom he professed to be farre
 worthier thereof then he was.
 But to proceed now to the inju-
 ries which this fellow hath done
 to the Bishop of *Rome*, although
 very much might be spoken, yet
 by this alone, his disposition
 may be sufficiently discerned,
 that he imputes to the Pope, vul-
 gar and popular sins, far unwor-
 thy of his greatnesse. Weak
 praising

Litera di
 Diego
 Torres.

Dist. 32.
qui.

Ibid. Vi-
dua.
Scappus
de jure
non script.
l. i. c. 54.

‘praising is a kind of accusing,
‘and we detract from a mans ho-
‘nour, if when we praise him for
‘small things, and would seem to
‘have said all, we conceal grea-
‘ter. Perchance this man had
‘seen some of the Catalogues of
‘*Reserv’d Cases*, which every
‘year the *Popes* encrease, and he
‘might think, that the *Popes* did
‘therefore reserve these sinnes to
‘themselves, that they only might
‘commit them. But either he is
‘ignorant or injurious to them.
‘For can they be thought to have
‘taken away the liberty of sin-
‘ning from the people, who doe
‘not onely suffer men to keep
‘*Concubines*, but sometimes doe
‘command them? who make
‘*St. Peter* beholden to the *Stews*
‘for part of his Revenue: and
‘who excuse women from the in-
‘famous name of *Whore*, till they
‘have delivered themselves over
‘to 23000 men. The Professors
‘of which Religion teach, *That*
‘*University Men* which keep
‘*Whores in their chambers*, may not
be

be expeld for that, because it
 ought to be presumed before hand,
 that Scholars will not live with-
 out them. Shall he be thought
 to have a purpose of deterring
 others from sinne, which pro-
 vides so well for their security,
 that he teaches, that he may dis-
 pense in all the Commandements
 of the second Table, and in all
 the Moral Law; and that those
 Commandements of the second
 Table can neither be called Prin-
 ciples nor Conclusions, necessarily
 deduced from Principles? And
 therefore (as they ever love that
 manner of teaching) he did il-
 lustrate his Rule with an exam-
 ple, and dispensed in a marriage
 between Brother and Sister, and
 hath hoorded up so many In-
 dulgencies in one Barn, the Ci-
 tie of Rome, that it is easy for any
 man in an hour or two, to draw
 out pardons enough for 100000
 years. How clear a witnesse of
 this liberality is Leo the tenth?
 who onely for rehearsing once
 the Lords Prayer, and thrice re-
 H

Sum. An-
 gel. verb.
 Papa, N. 1

peating

‘ peating the name of *Jesu* (be it
‘ spoken here without horror)
‘ hath given three thousand years
‘ Indulgence. How profuse a
‘ *Steward* or *Auditor* was *Boni-*
‘ *face*, who acknowledges so ma-
‘ ny *Indulgences* to be in that one
‘ Church of *Lateran*, that none
‘ but *God* can number them ? Be-
‘ sides these plenary Indulgences
‘ are given not onely to the *Fran-*
‘ *ciscans* themselves, but to their
‘ parents also, and to any which
‘ dies in their habit ; and to any
‘ which desire that they may doe
‘ so ; and to those who are wrap-
‘ ped in it after death, though
‘ they did not desire it ; and five
‘ years *Indulgence* to those who
‘ doe but kisse it. And at last, *Cle-*
‘ *ment* the seventh by a priviledge
‘ first given to one Order (which
‘ since is communicated to our
‘ Order, as the priviledge of all
‘ other Orders are) gave to any
‘ who should but visit a place be-
‘ longing to them, or any other
‘ place if he could not come thi-
‘ ther, or if he could come to no
such

such place, yet if he had but a
 desire to it, *All Indulgences*
which had been granted, or here-
after should be granted in the uni-
versal world. And though it be
 true, that if in any of these Indul-
 gences a certain sum of money
 were limited to be given (as for
 the most part it is) a poor man
 who could not give that money
 though he were never so con-
 trite for his finnes, could have
 no benefit thereby: and though
 Gerson durst call those *Indulgen-*
ces foolish and superstitious, which
 gave twenty thousand yeares
 pardon for rehearsing one pray-
 er, yet they doe abundantly te-
 stifie the Popes liberall disposi-
 tion, and that he is not so co-
 vetous in reserving finnes to
 himselfe; but if perchance once
 in an hundred years, some one of
 the scum of the people be put to
 death for *Sodomy*; and that not
 so much for the offence, as for
 usurping the right of the *Eccle-*
siastick Princes, we must not
 much lament nor grudge at that,

Money-
takers.

Theol Ni-
em. nemus
anio Traſt
6. c. 29.

Rod: Cu-
pers de
Ecclef:
univers:
fol. 4.

Azor: par:
2. l. 4. c. 1.
Moſconi-
us de Maj.
Eccle. Mil:
c: 5. ibid:
Idem c: 6.

‘ since it is onely done to discon-
‘ tinue and interrupt a prescripti-
‘ on, to gain which Title the *Lai-*
‘ *ty* hath ever been very forward
‘ against the *Clergie*: for even in
‘ this kind of his delicacies, the
‘ *Pope* is not so reserved and co-
‘ vetous, but that he allowes a tast
‘ thereof to his *Cardinals*, whom
‘ you once called *Carpidine-*
‘ *ros* (by an elegancie proper
‘ onely to your *Secretaries* the
‘ *Monkes*) in an *Epistle* which
‘ you writ to one of that Col-
‘ ledge: for since the *Cardinals*
‘ are so compacted into the *Pope*,
‘ and so made his own body, *That*
‘ *it is not lawfull for them without*
‘ *licence first obtained from him, to*
‘ *be let blood in a Fever*, what may
‘ be denied unto them? or what
‘ kind of sin is likely to bee left
‘ out of their glorious priviled-
‘ ges which are at least two hun-
‘ dred? *Which Order the Pope can*
‘ *no more remove out of the Ecclesi-*
‘ *asticke Hirarchy*, then he can *Bi-*
‘ *shops*; both because *Cardinals*
‘ *were instituted by God, and be-*
‘ *cause*

' cause the Apostles themselves were
 ' Cardinalls before they were Bi-
 ' shops. Whom also in their creati-
 ' on he stiles his brothers, & Prin-
 ' ces of the world, and co-judges of
 ' the whole earth, and to perfect
 ' all, That there are so many Kings
 ' as there are Cardinals. O feare-
 ' full body; and as in many other
 ' things, so in this especially mon-
 ' strous, that they are not able to
 ' propagate their species: For
 ' all the Cardinals in a vacancy
 ' are not able to make one Cardinal
 ' more. To these men certainly
 ' the Pope doth no more grudge
 ' the plurality of sins, then hee
 ' doth of Benefices. And he hath
 ' been content, that even *Borgia*
 ' should enjoy, this dignity, if he
 ' hath heaped up by his ingenius
 ' wickednesse, more sorts of sins
 ' in one Act, then (as far as I
 ' know) as any the Popes them-
 ' selves have attempted: For he did
 ' not only give the full rein to his
 ' licentiousnesse, but raging with
 ' a second ambition, he would al-
 ' so change the sex. Therein also

H 3

his

Scappus
 de Jure
 non scrip:
 l:1. c:25.

Azor: ubi
 supra.

his stomach was not towards
young, beardlesse boyes, nor
such green fruit : for he did not
thinke, that he went farr enough
from the right Sex, except he
had a manly, a reverend, and a
bearded *Venus*. Neither staied
he there; but his witty lust pro-
ceeded further : yet he solicited
not the *Minions* of the *Popes*,
but striving to equall the licen-
ciousefneffe of *Sodomites* which
would have had the *Angels*; to
come as neer them as he could,
he tooke a *Cleargy-man*, one
of the portion and lot of the
Lord; and so made the maker
of *God*, a *Priest* subject to his
lust; nor did he seek him out in
a Cloyster, or Quire; but that
his *Venus* might be the more
monstrous, he would have her in
a *Mitre*. And yet his prodigi-
ous lust was not at the height;
as much as he could he added :
and having found a *Man*, a *Cler-*
gy-man, a *Bishop*, he did not sol-
licite him with entreaties, and
rewards, but ravished him by
force.

force. Since then the Popes
doe out of the fulnesse of their
power, come to those kindes of
sinn, which have neither *Exam-
ple* nor *Name*, infomuch that
Pope *Paulus Venetus* which used
to paint himselfe, and desired to
seem a woman, was called the
Goddesse Cibeles, which was not
without misterie, since, prosti-
tute boyes are sacred to that
Goddesse) and since they doe not
grant ordinarily that liberty of
practising sinnes, till they have
used their own right and privi-
ledge of *Prevention* and *Antici-
pation*; This pratling fellow
Machiavel, doth but treache-
rously, and dishonestly preva-
ricate, and betray the caute, if he
thinke he hath done enough for
the dignity of the *Popes*, when
he hath affoorded to them, sins
common to all the world. The
transferring of Empires, the ru-
ine of Kingdomes, the Excom-
munications, and depositions of
Kings, and devastations by fire
and sword, should have been

Plat: in
vit: Adu.

Apologia
pro Gar-
nete.

‘ produced as their marks & cha-
 ‘ racters: for though the exam-
 ‘ ples of the *Popes* transferring
 ‘ the *Empire*, which our men so
 ‘ much stand upon, be not indeed
 ‘ true, nor that the ancient *Popes*
 ‘ practised any such thing; yet
 ‘ since the States-men of our *Or-*
 ‘ *der*, wiser then the rest have
 ‘ found how much this *Temporall*
 ‘ *jurisdiction* over *Princes*, con-
 ‘ duces to the growth of the
 ‘ Church, they have perswaded
 ‘ the *Popes*, that this is not onely
 ‘ lawfull for them, but often pra-
 ‘ ctised heretofore: And there-
 ‘ fore they provide that the *Ca-*
 ‘ *nons* and *Histories* be detor-
 ‘ red to that opinion: for
 ‘ though one of our *Order* doe
 ‘ weaken that famous *Canon*,
 ‘ *Nos Sanctorum*, which was
 ‘ used still to be produced for
 ‘ this doctrin, yet he did it then
 ‘ when the *King of Great Bri-*
 ‘ *tain* was to be mollified and
 ‘ sweetned towards us, and the
 ‘ Laws to be mitigated, and when
 ‘ himself had put on the name

Eu.

' *Eudamon*. But let him return
 ' to his true state, and profess
 ' himself a *Cacodamon*, and he
 ' will be of our opinion. In which
 ' respect also we may pardon
 ' our *Cudsemin* his rashness,
 ' when he denies the *Englist* Na-
 ' tion to be heretiques, because they
 ' remain in a perpetual succession
 ' of Bishops: For herein these
 ' men have thought it fit to fol-
 ' low in their practise, that trans-
 ' lation which reads the words of
 ' *Paul*; *Servethe time*, and not
 ' that which says; *Serve the Lord*.
 ' As for the injury which this
 ' petty companion hath offered
 ' to our *Order*, since in our wrongs
 ' both yours and the *Popes* Ma-
 ' jesty is wounded, since to us as
 ' to your *Dictators*, both you
 ' have given that large and anti-
 ' ent Commission, that we should
 ' take care that the state take no
 ' harm, we cannot doubt of our
 ' revenge: yet this above all the
 ' rest, doth especially vex me,
 ' that when he calls me *Prelate*
 ' and *Bishop* (names which we so

De despe-
 rata Calu-
 causa, c. 11

Rom: 12.
 11

H. 5

much

‘ much abhor and detest) I know
‘ well that out of his inward ma-
‘ lignity he hath a relation to
‘ *Bellarmines*, and *Tolets* Sacrile-
‘ gious Vow-breaking ambitions;
‘ by which they imbraced the
‘ *Cardinalship*, and other Church
‘ dignities : but herein this poor
‘ fellow unacquainted with our
‘ affairs, is deceived, being igno-
‘ rant that these men by this act
‘ of being thus incorporated into
‘ the Pope, are so much the near-
‘ er to their *Center* and final hap-
‘ piness, this chamber of *Lucifer*,
‘ and that by the breach of a vow
‘ which themselves thought just,
‘ they have got a new title there-
‘ unto : for the *Cardinalship* is
‘ our *Martyrdom* : and though
‘ not many of our *Order* have
‘ had that strength that they have
‘ been such *Martyrs*, and that
‘ the Popes themselves have been
‘ pleased to transfer this persecuti-
‘ on into the other *Orders*, who
‘ have had more *Cardinals* than
‘ we; yet without doubt for such
‘ of ours which have had so much
courage,

' courage, new Crowns and new
 ' Garlands, appropriate to our
 ' *Martyrs*, are prepared for
 ' them in this their *Heaven*; be-
 ' cause being inabled by greater
 ' means they are fitter for grea-
 ' ter mischiefs. We therefore
 ' lament the weakness of our *Lay-*
 ' *nez* and our *Borgia*, who refu-
 ' sed the *Cardinalship* offered by
 ' *Paulus* 4. and *Julius* 3. for in
 ' this place and this meeting it is
 ' not unfit to say they did so, e-
 ' ven amongst the antient *Romans*.
 ' when they sacrificed to you
 ' those sacrifices which offerd a-
 ' ny resistance, were ever reputed
 ' unaccepted: and therefore our
 ' *Bellarmino* deserves much praise,
 ' who finding a new *Genius* and
 ' courage in his new *Cardinalship*,
 ' set out his *Retractions* and cor-
 ' rected all those places in his
 ' Works, which might any way
 ' be interpreted in the favour of
 ' Princes. But let us pass over
 ' all these things; for we under-
 ' stand one another well enough:
 ' and let us more particularly
 ' consider

Ribadi-
 neyra Ca
 tal: fol: 6c
 & 10c.

Brisson d
 formula: l:

‘ consider those things which this
‘ man who pretends to exceed all
‘ ancient and Modern *Statesmen*,
‘ boasts to have been done by
‘ him. Though truly no man
‘ will easily believe, that he hath
‘ gone far in any thing which did
‘ so tire at the beginning or mid-
‘ way, that having seen the *Pope*
‘ and known him, yet could
‘ never come to the knowledge of
‘ the *Devil*. I know what his
‘ excuse and escape will be; that
‘ things must not be extended in-
‘ finitely; that we must consist
‘ and arrest somewhere, and that
‘ more means and instruments
‘ ought not to be admitted where
‘ the matter may be dispatched
‘ by fewer. When therefore he
‘ was sure that the *Bishop of Rome*
‘ was the cause of all mischief,
‘ and the first mover thereof, he
‘ chose rather to settle and deter-
‘ mine in him, than by acknow-
‘ ledging a *Devil* to induce a new
‘ *tyranny*, and to be driven to
‘ confess that the *Pope* had usur-
‘ ped upon the *Devils* right, which
opinion

opinion if any man be pleased to
 maintain, we do not forbid
 him: but yet it must be an ar-
 gument to us of no very nimble
 wit, if a man do so admire the
Pope that he leave out the *Devil*,
 and so worship the Image, with-
 out relation to the *Prototype* and
 first pattern. But besides this,
 how idle and how very nothings
 they are which he hath shoveld
 together in his books, this makes
 it manifest that some of every
Religion and of every professi-
 on have risen up against him,
 and no man attempted to de-
 fend him: neither do I say this
 because I think his doctrine the
 worse for that, but it is there-
 fore the less artificially carried,
 and the less able to work those
 ends to which it is directed For
 our part we have not proceeded
 so: For we have dished and
 dressed our precepts in these af-
 fairs with such cunning, that
 when our own men produce
 them to ensnare and establish
 our pupils, then we put upon
 them

‘ them the majesty and reverence
‘ of the *Doctrin of the Church* and
‘ of the *common opinions* : But
‘ when our adversaries alledge
‘ them either to cast envy upon
‘ us, or to deterr the weaker sort;
‘ then they are content with a
‘ lower room, and vouchsafe to
‘ step aside into the rank of *privat*
‘ *opinions*. And the *Canons* them-
‘ selves are with us sometime
‘ glorious in their mitres and pon-
‘ tifical habits and sound nothing
‘ but meer *Divine resolutions* out
‘ of the Chair it self, and so have
‘ the force of *Oracles*, sometimes
‘ we say they are ragged and
‘ lame, and do but whisper with
‘ a doubtfull and uncertain mur-
‘ mure, a hollow cloystral, or an
‘ eremiticall voice, and so have
‘ no more authority than those
‘ poor men which writ them :
‘ sometimes we say they were
‘ but rashly throwne into the peo-
‘ ples ears out of Pulpits in the
‘ Homilies of fathers; some-
‘ times that they were derived out
‘ of such *Councels* as suffered a
bortion,

'bortion, and were delivered of
 'their children, which are their
 'Canons before inanimation,
 'which is the Popes assent;
 'or out of such *Councels* as
 'are now discontinued and dead
 '(howsoever they remained long
 'time in use, and lively and in
 'good state of health) and ther-
 'fore cannot be thought fit to be
 'used now, or applyed in civil
 'businesses; sometimes we say
 'the Popes voice is in them all
 'by his approbation; sometimes
 'that only the voite of those au-
 'thors from whom they are ta-
 'ken speaks in them. And ac-
 'cordingly we deliver divers and
 'various *Philosyphy* upon our
 '*Gratian* who compiled them;
 'sometimes we allow him the ho-
 'nour and dignity of *Diamonds*
 'and the nobler sort of stones,
 'which have both their clearness
 'and their firmness from this,
 'for that they are compacted of
 'less parts and atomes then o-
 'thers are: and so is *Gratian*;
 'whom for the same cause, some-
 times

‘ times we account but a hill of
‘ many sands cast together, and
‘ very unfit to receive any founda-
‘ tion. I must confess that
‘ the *Fathers* of our *Order*, out of
‘ a youthful fiercenes which made
‘ them dare and undertake any
‘ thing (for our *Order* was scarce
‘ at years at that time) did amiss
‘ in inducing the *Councel* of
‘ *Trent* to establish certain *Rules*
‘ and *Definitions* from which it
‘ might not be lawfull to depart :
‘ for indeed there is no remedy
‘ but that sometimes we must de-
‘ part from them : nor can it be
‘ dissembled that both the wri-
‘ ters of our *Order*, and the *Do-*
‘ *minicans* have departed from
‘ them in that great war and *Tra-*
‘ *gedy* lately raised at *Rome* about
‘ *Grace* and *Freewill* : For it is not
‘ our purpose that the writings of
‘ our men should be so ratified
‘ that they may not be changed,
‘ so that they be of our *Order*
‘ which change them : so by the
‘ same liberty which *Dion* *Jo-*
‘ *annes* hath taken in delivering
the

' the King of *Britain* from the
 ' danger of *Deposition*; (because as
 ' yet no sentence is given against
 ' him) and also from many other
 ' *Canons* which others think may
 ' justly be discharged against him,
 ' it will be as lawfull for us, when
 ' that *Kingdom* shall be enough
 ' stupified with this our *Opium* to
 ' restore those *Canons* to their
 ' former vigour, and to awake
 ' that state out of her *Lethargy*,
 ' either with her own heat, in
 ' testine war, or by some *Medi-*
 ' cine drawn from other places :
 ' for *Princes* have all their secu-
 ' rities from our indulgence, and
 ' from the slack and gentle inter-
 ' pretation of the *Canons* : they
 ' are but priviledges which since
 ' they are derived, and receive
 ' life from us, they may be by us
 ' diminished, revoked and annul-
 ' led : for as it was lawfull for
 ' *Mariana* to depart from the
 ' doctrin of the *Council* of *Con-*
 ' stance, so it was lawfull for *Cot-*
 ' ton to depart from *Mariana*,
 ' which notwithstanding, we
 would

Gretzer:
Examen:
speculi
fol: 139.

' would have only lawfull for our
 ' *Order* to whom it is given to
 ' know times and secrets of state :
 ' for we see the *Sorbonists* them-
 ' selves (which may seem to have
 ' an *Aristocratical* papacy a-
 ' mongst themselves) though they
 ' laboured to destroy the doctrin
 ' of *Mariana*, did yet wisely for-
 ' bear to name him or any other
 ' *Jesuit*, which was a modesty
 ' that I did not hope for at their
 ' hands; since before I died they
 ' made one *Decree* against me:
 ' but yet therein I think some-
 ' what may be attributed to my
 ' patience and providence; who
 ' knowing their strength and our
 ' own infancy, forbad all of my
 ' *Order* to make any answer to
 ' that *Decree* of theirs: neither
 ' were we so *Herculean* as to of-
 ' fer to strangle Serpents in our
 ' cradle. But yet since after that
 ' time they have been often pro-
 ' voked by our men: (for I gave
 ' not so Iron a *Rule* and *Precepts*
 ' to my *Disciple* as *Francis* did to
 ' his, who would not have his
 Rule

Rule applyed to times & to new
 occasions) certainly they might
 have bin excused if they had bin
 at this time sharper against us.
 And if the *Parliament* of *Paris*
 thought it not fit to carry the
 matter so modestly in their *Ar-*
rest against *Mariana*, but made
 both the *Book* and the *Doctrin*,
 and the *Man* infamous: what
 should we say more of it, but
 that it is a *Gyant* and a wilde
 beast which our men could ne-
 ver tame, for still it cries and
 howles, *The Pope is bound*
to proceed lawfully and Canon-
cally: and this they maliciously
 interpret of their own Laws, and
 of ancient *Canons*, which they
 hope to bring in to use again, by
 an insensible way of *Arrest* and
Sentences in that *Court*. This
 then is the point of which we
 accuse *Machiavell*, that he car-
 ried not his Myne so safely but
 that the enemy perceived it still.
 But we who have received the
 Church to be as a ship, do free-
 ly sail in the deep sea; we have
 an

L'eschuf-
 fier, f:25.
 Id: fol:32.

‘ an *Ancor*, but we have not cast
‘ it yet, but keep it ever in
‘ our power to cast it and
‘ weigh it at our pleasure. And
‘ we know well enough that as to
‘ sailing ships, so to our sailing
‘ Church, all rocks, all promon-
‘ tories, all firm and fast places
‘ are dangerous, and threaten
‘ shipwrack, and therefore to be
‘ avoided; and liberty and sea-
‘ room to be affected; yet I do
‘ not obstinately say that there is
‘ nothing in *Machiavels Com-*
‘ *mentary* which may be of use to
‘ this Church. Certainly there
‘ is very much; but we are not
‘ men of that poverty that we
‘ need beg from others, nor dig-
‘ nifie those things with our
‘ praises which proceed not from
‘ our selves. The Senate of
‘ *Rome* gave us heretofore a no-
‘ ble example of this temperance
‘ and abstinence, which therefore
‘ refused to place *Christ* amongst
‘ their *gods*, because the matter
‘ was proposed by the *Emperor*,
‘ and begun not in themselves.

As

' As for that Particular wherein
 ' *Machiavel* useth especially to
 ' glory; which is that he brought
 ' in the liberty of dissembling
 ' and lying, it hath neither foun-
 ' dation nor colour: For not on-
 ' ly *Plato* and other fashioners of
 ' *Commonwealths*, allowed the li-
 ' berty of lying to Magistrates
 ' and to Physitians; but we also
 ' considering the Fathers of the
 ' Church, *Origen*, *Chrysostome*,
 ' *Hierome*, have not only found
 ' that Doctrin in them, but we
 ' have also delivered them from al
 ' imputation and reprehension by
 ' this evasion, *That it was lawfull*
for them to maintain that opinion
till some definition of the Church
had established the contrary:
 ' Which certainly (though this
 ' should not be so openly spoken
 ' of) as yet was never done. But
 ' yet we have departed from this
 ' doctrin of free lying, though it
 ' were received in practice, excused
 ' by the Fathers, strengthened by
 ' examples of Prophets and An-
 ' gels in the Scriptures, and so al-
 most

Observat:
 in Cassia-
 num, fol:
 736. ex
 collat: 19.

Tribares
lib: 2. c: 4.

' most established by the Law of
 ' *Nations* and *Nature*; only for
 ' this reason, because we were
 ' not the first *Authors* of it. But
 ' we have supplied this loss with
 ' another doctrin less suspicious;
 ' and yet of as much use for our
 ' Church; which is *Mentall reser-*
 ' *vation*, and *Mixt propositions*.
 ' The liberty therefore of lying
 ' is neither new nor safe, as almost
 ' all *Machiavels* precepts are so
 ' stale and obsolete, that our *Se-*
 ' *varius* using I must confess, his
 ' Jesuiticall liberty of wilde anti-
 ' cipation, did not doubt to call
 ' *Herod* who lived so long before
 ' *Machiavel*, a *Machiavelian*.
 ' But that at one blow we may
 ' cut off all his reasons and all his
 ' hopes, this I affirm, this I pro-
 ' nounce, That all his books and
 ' all his deeds tend only to this,
 ' that thereby a way may be pre-
 ' pared to the ruine and destructi-
 ' on of that part of this kingdom
 ' which is established at *Rome*:
 ' for what else doth he endeavor
 ' or go about, but to change the
 form

forme of Common-wealth ,
 and so to deprive the people
 (who are a soft, a liquid , and
 ductile mettall , and apter for
 our impressions) of all their
 liberty, and having so destroy-
 ed all civility and re-publick ,
 to reduce all States to Monar-
 chies ; a name which in secular
 States, we doe so much abhor ,
 (I cannot say it with out teares)
 but I must say it, that not any
 one Monarch is to be found ,
 which either hath not with-
 drawn himselfe wholly from our
 kingdome, or wounded and en-
 damaged in som weighty point ;
 hereupon our *Cotton* confesseth ,
 that the authority of the Pope is
 incomparably lesse then it was ,
 and that now the *Christian*
Church, (which can agree to
 none but the *Romans*) is but a
 diminutive. And hereupon al-
 so it is, that the *Cardinalls*, who
 were wont to meet oftener ,
 meet now but once in a week ,
 because the busineses of the
Court of Rome grow fewer. To
 for-

De la
 messe, fol:
 358.

Synta.
 Tholos: lib
 15. c:4.
 v: 7.

forbeare therefore mentioning
 of the Kings of *Britain & Den-*
marke, and the other Monarchs
 of the first sort, which have ut-
 terly cast off *Rome* ; even in
France, our enemies are so much
 encreased that they equall us al-
 most in number : and for their
 strength, they have this advan-
 tage above us, that they agree
 within themselves and are at u-
 nity with their neighbour Re-
 formed *Churches* ; whereas our
 men which call themselves *Cha-*
tholick there, do so much differ
 from the *Roman Catholick*, that
 they do not only prefer Coun-
 cels, but even the *King* before
 the *Pope*, and ever more op-
 pose those their two great *Giants*
Gog, and *Magog*, their Parlia-
 ment of *Paris*, and their Col-
 ledge of *Sorbon*, against all our
 endeavours. Besides all this,
 we languish also miserably in
Spain, where *Clergy-men*, if they
 break their fealty to their Lord,
 are accused of treason ; where
 Ecclesiasticall persons are subject

Scap: de
 Jure non
 script: l. 1.
 : 6.
 Ibid: c: 16

to

to secular judgment, and, if they
be sacrilegious, are burnt by the
Ordinary Magistrate; which are
doctrines and practices, contrary
and dangerous to us. And
though they will seem to have
given almost half the Kingdom
to the Church, and so to have
divided equally: yet those
Grants are so infected, with
pensions, and other burdens, by
which the Kings servants, and
the younger sorts of great per-
sons are maintained, that this
greatness of the Church there, is
rather a dropsie then a sound
state of health established by
well-concocted nourishment,
and is rather don to cast an envy
upon the Church, then to give
any true majesty to it. And
even in usurping Ecclesiasticall
Jurisdiction; the Kings of Spain
have not only exceeded the kings
of France, but also of Britany;
For (sayes Baronius of that
King) there is now risen up
a new head, a monster and a won-
der: He Excommunicates, and
I he

Ibid. c. 25

De Regno
Siciliae.

' he Absolves, And he practiseth
 ' this power even against Bishops,
 ' and Cardinals. He stops Ap-
 ' peals, and he acknowledges no su-
 ' periority in the Sea of Rome, but
 ' only in case of Prevention: And
 ' therefore, the name Monarch,
 ' is a hatefull and execrable name
 ' to us. Against which, *Baroni-*
 ' *us* hath thundred with such vio-
 ' lence, such fiercnesse, and such
 ' bitternesse, that I could hardly
 ' add any thing thereunto, if I
 ' should speak (unspeakable
 ' *Emperor*) with thine own
 ' tongue for he calls it an *Adm-*
 ' *terine* name, and a *Tower of Ba-*
 ' *bel*, and threatens destruction
 ' to that King (though himself
 ' were his subject) except he for-
 ' beare the name. In the mean
 ' time, he resolves him to be a *Ty-*
 ' *rant*, and pronounces him to
 ' stand yearly excommunicate by
 ' the *Bulla Cœne*. Neither doth
 ' he offer to defend himselfe with
 ' any other excuse, when a Car-
 ' dinall reprehended his fiercenes
 ' toward the King then this; *An*
 ' *Imperious*

' Imperious zeale hath no power to
 ' spare God himselfe. And yet he
 ' confesseth, that this zeale was
 ' kindled by the Popes speciall com-
 ' mand, and by his Oath taken, as
 ' Cardinall. Neither hath our
 ' Bellarmine almost any other
 ' cause of advancing Monarchical
 ' government so much as he doth,
 ' then thereby to remoove all Se-
 ' cular men from so great a digni-
 ' ty, and to reserve it only to the
 ' Church. It was therefore well
 ' done of that Rebullus (who now
 ' begins to be known in this State)
 ' when having surfeted with ca-
 ' lumnies against the French
 ' Church and her Ministers, he
 ' hath dared of late to draw his
 ' Pen, and to joyne battell against
 ' a most puissant forrain Prince:
 ' he did well (I say) and fitly,
 ' when he called Bellarmine and
 ' Baronius, The Sword and Buck-
 ' ler of the Roman Church. And
 ' I cannot choose but thanke him
 ' for affoording the Title of Sword
 ' to our Order; as well, because
 ' after so many Expositions of
 ' those

Resp. ad
 Card. Co-
 lum.

Salmo-
 nees.

‘ thole words, (*Behold, heer are*
‘ *two words*) which our side hath
‘ gathered, to establish a tempo-
‘ rall Jurisdiction in the *Pope*, and
‘ which our Adversaries have re-
‘ mooved, worn out, or scorned,
‘ this man hath relieved us with a
‘ new, and may seem to intend by
‘ the *two words*, the *Popes Excom-*
‘ *munications*, and the *Jesuites As-*
‘ *sassinates*, and *King-killings*; as
‘ also because he hath reserved to
‘ our *Order* that soveraigne digni-
‘ ty, that as God himselfe was
‘ pleased to defend his Paradice
‘ with fire and sword, so we stand
‘ watchfull upon the borders of
‘ our Church, not only provided,
‘ as that *Cherubin* was with fire
‘ and sword, but with the later In-
‘ vention of *Gunpowder*; about the
‘ first inventour whereof I won-
‘ der, why *Antiquaries* should
‘ contend, whether it were the
‘ *Devil* or a *Fryer*, since that may
‘ be all one. But as (O unspea-
‘ kable *Emperour*) you have al-
‘ most in all things indeavoured
‘ to imitate God: so have you
‘ most throughly performed it in

us; for when God attempted
 the *Reformation* of his Church,
 it became you also to reforme
 yours. And accordingly by your
Capuchins, you did reform your
Franciscans, which before we
 arose were your chiefest Labou-
 rers and Workmen: and after,
 you reformed your *Capuchins*,
 by your *Recolets*. And when you
 perceived that in the Church
 God, some men proceeded
 so farre in that Reformation,
 that they endeavoured to draw
 out, not onely all the peccant
 and dangerous humours, but
 all her beauty, and exterior
 grace and ornament, and even
 her vitall spirits with her cor-
 rupt blood, and so induce a
 leanness and ill-favourednesse
 upon her, and thought to cure a
 rigid coldness with a Fever; you
 also were pleased to follow that
 example, and so in us did reform
 and awaken to higher enter-
 prises the dispositions as well of
 the *Circumcellions* as of the *As-*
sassins: for we do not limit our
 I 3 selves

Hypocr:l.
4. Aphor.
 57.

Garrauca
stat. Sy-
nod. N. 41

Regul. Ie-
suit. cap.
præf. Refector.

‘ selves in that low degree of the
‘ *Circumcellions*, when we urge
‘ and provoke others to put us to
‘ death; nor of the *Assassins*,
‘ which were hired to kill some
‘ Kings which passed through
‘ their quarter : so we exceed
‘ them both, because we do these
‘ things voluntarily for nothing,
‘ and every where. And as we
‘ will be exceeded by none in the
‘ thing it selfe : so to such things
‘ as may seem mysticall and signi-
‘ ficant, we oppose mysticall
‘ things. And so lest that *Canon* ;
‘ *That no Clergy-man should wear*
‘ *a knife with a point*, might seem
‘ to concern us, by some prophe-
‘ ticall relation, we in our *Rules*
‘ have opposed this precept, *That*
‘ *our knife be often whetted*, and so
‘ kept in an apt readines for all
‘ uses : for our divination lies in
‘ the contemplation of entrails ;
‘ in which Art we are thus much
‘ more subtile then those amongst
‘ the old *Romans*, that we consi-
‘ der not the entrails of *Beasts*,
‘ but the entrails of *Souls*, in con-
‘ fessions,

' fessions, and the *Entrails* of
 ' *Princes* in treasons, whose hearts
 ' we doe not beleeeve to be with
 ' us till we see them: let therfore
 ' this prating *Secretary* hold his
 ' tongue, and be content that his
 ' Book be had in such reputation
 ' as the world affords to an *Ephe-*
 ' *merides* or yearly *Almanack*,
 ' which being accommodated to
 ' certain places and certain times,
 ' may be of some short use in
 ' some certain place: and let the
 ' *Rules* and *Precepts* of his Disci-
 ' ples, like the *Canons* of *Provin-*
 ' *ciall Councils*, be of force there
 ' where they were made; but on-
 ' ly ours which pierce and passe
 ' through all the world, retain
 ' the strength and vigor of *Uni-*
 ' *versall Councils*. Let him enjoy
 ' some honorable place amongst
 ' the *Gentiles*; but abstain from
 ' all of our sides: neither when I
 ' say, *Our side*, doe I onely mean
 ' modern men: for in all times in
 ' the *Roman Church* there have
 ' been *Friers* which have farre ex-
 ' ceeded *Machiavel*.

Truly I thought this Oration of *Ignatius* very long : and I began to think of my body which I had so long abandoned , lest it should putrifie, or grow mouldy, or be buried ; yet I was loath to leave the Stage till I saw the Play ended. And I was in hope that if any such thing should befall my body, the Jesuits, who work *Miracles* so familiarly, and whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me again. But as I had sometimes observed,

*Feathers or strawes swim on the
watersface,
Brought to the Bridge, where
through a narrow place
The water passes, thrown back,
and delay'd ;
And having danc'd awhile, and
nimble plaid
Upon the watry circles, Then have
bin
By the streams liquid snares, and
jaws suck'd in,
And sunk into the womb of that
swoln bourn, Leave*

Leave the beholder desperate of
return :

So I saw *Machiavel* often put forward, and often thrust back, and at last vanish. And looking earnestly upon *Lucifers* countenance, I perceived him to be affected towards *Ignatius*, as *Princes*, who though they envy and grudge that their great Officers should have such immoderate means to get wealth; yet they dare not complain of it, lest thereby they should make them odious and contemptible to the people: so that *Lucifer* now suffered a new *Hell*: that is, the danger of a *Popular Devill*, vain-gl rious, and inclined to Innovations there. Therefore he determined to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him who had deserved so well; neither did he think it safe to stay without, and give him more occasions to amplifie his own worth, and undervalue all them there in publick, and

De rebus
nuper in-
ventis.

before so many vulgar *Devils*. But as he rose, a whole Army of souls besieged him. And all which had invented any new thing, even in the smallest matters, thronged about him, and importuned an admission. Even those which had but invented new attire for women, and those whom *Pancirolo* hath recorded in his *Commentaries* for invention of *Porcellan Dishes*, of *Spectacles*, of *Quintans*, of *Stirrups*, and of *Caviari*, thrust themselves into the troop. And of those which pretended that they had *squared the Circle*, the number was infinite. But *Ignatius* scattered all this cloud quickly by commanding, by chiding, by deriding, by force and violence. Amongst the rest, I was sorry to see him use *Peter Aretine* so ill as he did: For though *Ignatius* told him true when he boasted of his licentious pictures, that because he was not much learned, he had left out many things of that kind, with which the ancient Histories and Poems abound:

abound : and that therefore *Aretine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust, and rely upon his diligence, and seek no further, and so lose that infinite and pretious treasure of Antiquity. He added moreover, that though *Raderus*, and others of his *Order*, did use to geld *Poets* and other *Authors*: and here I could not chuse but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therefore also called *Holy*, doth so much ahhor, that no obscene things can be uttered in it, insomuch that (as one of them very subtilly notes) the *Starre of Venus* is very seldome called by that name in Scripture: for how could it be, the word being not in *Hebrew*? yet (said he) our men doe not geld them to that purpose: that the memory thereof should be abolished: but that
when

Harlay
defence
des Je-
suit. jel.
12.

when themselves had first tried whether *Tyberius* his *Spintria*, and *Martialis Symphlegma*, and others of that kinde, were not rather *Chymera's*, and speculations of luxuriant wits, then things certain and constant, and such as might be reduced to an Art and method in licentiousnesse; (for Jesuits never content themselves with the *Theory* in any thing, but straight proceed to practice) they might after communicate them to their own *Disciples* and *Novitiates*: for this Church is fruitful in producing *Sacraments* and being now loaded with *divine sacraments*, it produces *Morall Sacraments*. In which, as in the *Divine*, it binds the *Laitie* to one *Species*; but they reserve to themselves the divers forms, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kinde I think they give a little glimmering and intimation, when in the life of their last made *Goddesse, Francisca Romana*, they say;

say, That the Bed where she lay with her Husband, was a perpetual Martyrdome to her, and a shop of miracles. But for all this, since Aretine was one, who by a long custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish and disesteem God himselfe. I wonder truly, that this Arch-Jesuite, though he would not admit him to any eminent place in his Triumphant Church, should deny him an office of lower estimation: For truly to my thinking he might have been fit, either to serve Ignatius, as Master of his pleasures, or Lucifer as his Cryer. for whatsoever Lucifer durst think, this man durst speak. But Ignatius, who thought himselfe sufficient for all uses, thrust him away, and when he offered upward, offered his staffe at him: Nor did he use Christopher Columbus with any better respect; who having found all ways in the earth and sea open to him, did not

Valla der.
fol. 24.

Metellus
Metellus,
præfat. in
Oforium.

not fear any difficulty in *Hell*,
 but when he offered to enter *Ignatius* staid him, and said, 'You
 'must remember sir, that if this
 'kingdom have got any thing by
 'the discovery of the *West Indies*,
 'all that must be attributed to
 'our *Order*: for if the opinion of
 'the *Dominicans* had prevailed,
 'That the *Inhabitants* should be
 'reduced only by preaching and
 'without violence, certainly their
 '200000 of men would scarce in
 'so many ages have been brought
 'to 150 which by our means was
 'so soon performed. And if the
 'Law made by *Ferdinando* only
 'against *Canibals*; That all which
 'would not be *Christians* should be
 'bondslaves, had not been exten-
 'ded into other *Provinces*, we
 'should have lacked men to dig
 'us out that benefit which their
 'Countreys afford. Except we
 'when we took away their old
 'Idolatry, had recompenced
 'them with a new one of ours,
 'except we had obtruded to those
 'ignorant and barbarous people,
 sometimes

' sometimes natural things, some-
 ' times artificial, and counterfeit
 ' in stead of miracles and except
 ' we had been alwaies ready to
 ' convey and to apply this Medi-
 ' cine made of this precious *A-*
 ' *merican* dung unto the Princes
 ' of *Europe*, and their *Lords* and
 ' *Councillours*, the profit by the
 ' only discovery of these places
 ' (which must of necessity be re-
 ' ferred to fortune) would have
 ' been very little; yet I praise
 ' your perseverance and your pa-
 ' tience: which (since that seems
 ' to be your principal vertue)
 ' you shall have good occasion to
 ' exercise here when you remain
 ' in a lower and remoter place,
 ' then you think belongs to your
 ' merits. But although *Lucifer*
 ' being put into a heat, and almost
 ' smothered with this troop and
 ' deluge of pretenders, seemed to
 ' have admitted *Ignatius* as his
 ' *Lieutenant* or *Legat à latere* and
 ' trusted him with an absolute
 ' power of doing what he would,
 ' yet he quickly spied his own er-
 ' rour,

Paris de
puteo, de
syndicat.
de excess.
regn.

Sophro-
nius cap.
45. Con-
senuerat.

ror and danger thereby. He began to remember how forcibly they use to urge the *Canon Alius*; by which the King of *France* is said to have been deposed, not for his wickedness, but for his infirmity and unfitness to govern: and that Kings do forfeit their dignity if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the business, lest at last *Ignatius* should prescribe therein; by which title of prescription he well knew, how much the Church of *Rome* doth advance and defend it self against other Princes. And though he seemed very thankfull to *Ignatius* for his delivery from this importunate company, yet when he perceived that his purpose was to keep al others out, he thought the case needed greater consideration; For though he had a confidence in his own *Patriarks* which had long before possesst that place, and in whose compa-
ny

ny (as an *Abbot* said to the *Devil*, who after long intermission, now tempted him) *he was grown old*, and doubted not but that they would defend their right, and oppose themselves against any innovation which *Ignatius* should practise, yet if none but he in a whole age should be brought in, he was afraid that this singularity would both increase his courage and spirit, and their reverence and respect towards him. Casting therefore his eyes into every corner, at last a great way off he spied *Philip Nerius*: who acknowledging in his own particular no especial merit towards this kingdom, forbore to press nearer the gate, but *Lucifer* called to his remembrance, that *Nerius* and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorii*, were erected, advanced, and dignified by the *Pope*, principally to this end, that by their incessant Sermons to the people, of the lives of Saints, and other *Ecclesiastick*

stick *Antiquities*, they might get a new reputation, and so the torrent, and general superstition towards the *Jesuits* might grow a little remisser, and luke-warm: for at that time the Pope himself began to be afraid of the *Jesuits*, for they begun to publish their *Paradox of Confession and absolution to be given by letters, and Messengers*, and by that means to draw the secrets of all Princes only to themselves; And they had tryed and solicited a great *Monarch* who hath many designs upon *Italy* against the Pope and delivered to that Prince divers Articles, for the reforming of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him. But *Nerius* was too stupid to interpret them aright. Yet *Ignatius*

tius spied them, and before *Lucifer* should declare himself any further, or proceed too farr herein, lest after he were far engaged, there should be no way to avert or withdraw him from his own propositions (for he saw there must be respect had of his honor and constancy) he thought it fittest to oppose now at the beginning. He said therefore, that 'he now perceived that *Lucifer* 'had not been altogether so 'much conversant with *Philip*, as 'with the *Jesuits*, since he knew 'not how much *Philip* had ever 'professed himself an enemy to 'him. (1) For he did not only 'deny all visions and apparitions, (2) and commanded one to spit 'in *Maries* face when she appeared again, because he thought it 'was the *Devil*; (3) And drove 'away another that came to 'tempt a sick man, in the shape 'of a *Physitian*; (4) and was 'hardly drawn to believe any possesings; but (5) when three '*Devils* did meet him in the way,

to

(1) *Vita*
Nerii fol.

107.

(2) *Fol.*

108.

(3) *Fol.*

212.

(4) *Fol.*

229.

(5) *Fol.*

19.

(6) Fol.

26.

(7) Fol.

313.

(8) Fol.

163.

'to afright him, he neither
 'thought them worthy of any
 ' *Exorcismes*, nor so much as the
 'signe of the Cross, but meerly
 'went by them, as though he
 'scorn'd to look at them, and so
 'despighted them with that neg-
 'ligence. It may be that he hath
 'drawn others into Religion, but
 'himself remained then in the
 ' *Laity*; in so much as I remem-
 'ber, that (6) I used to call him
 ' *The Saints bell*, that hangs with-
 'out, and calls others into the
 ' *Church*. (7) Neither do they
 'which follow this *Order*, bind
 'themselves with any *vow* or
 ' *oath*; Neither do I know any
 'thing for which this (8) king-
 'dom is beholding to him, but
 'that e moved *Baronius* to
 'write his *Annals*.

To all this *Nerius* said no-
 thing, as though it had been spo-
 ken of some body else. Without
 doubt, either he never knew, or
 had forgot that he had done
 those things which they write of
 him. But *Lucifer* himself took
 the

the boldness (having with some difficulty got *Ignatius* leave) to take *Nerius* his part: and proceeded to far, that he adventured to say, 'That *Baronius*, *Bozins* and others. which proceeded out of the *Hive* of *Nerius*. had used a more free, open, and hard fashion against *Princes*, and better provided for the *Popes direct jurisdiction* upon all kingdoms, and more stoutly defended it than they, which undertaking the cause more tremblingly then becomes the Majesty of so great a business, adhered to *Bellarmines* sect, and devised such crooked ways, and such perplexed intanglings, as by reason of the various and uncertain circumstances, were of no use: And that whatsoever *Nerius* his Schollers had performed, must be attributed to him, as the fruit to the root. *Ignatius* perceiving that *Lucifer* undertook all offices for *Nerius*, and became Judge, Advocate, and Witness, pursuing his former reso-

resolution, determined to interrupt him, lest when he had enlarged himself in *Nerius* commendation, he should thereby be bound to a reward. He therefore cryed out, 'What hath
'*Nerius* done? what hath he or
'his followers put in execution?
'have they not ever been only
'exercised in speculations, and in
'preparatory doctirins? Are these
'books which are written of the
'Jurisdiction of the Pope, to any
'better use than Physicians
'Lectures of Diseases, and of
'Medicines? whilst these Receits
'lie hid in Physicians books and
'no body goes to the Patient, no
'body applies the Medicines to
'the Disease. What good, what
'profit comes by all this? what
'part, what member of this languishing body have they undertaken? In what Kingdome
'have they corrected these humours which offend the Pope,
'either by their Incision or cauterising? what state have they
'cut up into an Anatomy? what

Sceliton

' Sceliton have they provided for
 ' the instruction of posterity? Do
 ' they hope to cure their diseases by
 ' talking and preaching as it were
 ' with charms and enchantments?
 ' If *Nerius* shall be thought
 ' worthy of this honour, and this
 ' place, because out of his Schol-
 ' lers writings something may be
 ' gleaned, which may be applyed
 ' to this purpose, why should we
 ' not have *Beza* and *Calvin*, and
 ' the rest of that sort here in hell,
 ' since in their books there may
 ' be some things found which
 ' may be rested to this purpose?
 ' But since their scope was not to
 ' extirpate Monarchies, since they
 ' published no such Canons
 ' and *Aphorismes* as might
 ' be applyed to all cases, and so
 ' brought into certain use and
 ' consequence, but limited theirs
 ' to circumstances which sel-
 ' dome fall out, since they deli-
 ' vered nothing dangerous to
 ' Princes, but where in their
 ' opinion, the Soveraigntie
 ' resides in the *People*, or in cer-
 ' tain

tain *Ephory*, since they never
said, that this power to violate
the person of a Prince, might ei-
ther be taken by any private
man, or committed to him, and
that therefore none of their Dis-
ciples hath ever boasted of hav-
ing done any thing upon the
person of his Sovereigne: we
see that this place hath ever been
shut against them: there have
bin some few of them (though
I can scarce afford those men the
honour to number them with
Knox and *Goodman*, and *Bucha-*
nan) which following our ex-
amples, have troubled the peace
of some States, and been injuri-
ous to some Princes, and have
been admitted to some place
in this Kingdome; but since
they have performed nothing
with their hands nor can excuse
themselves by saying, they were
not able: (for wherein was
Clement, or *Ravillac* more a-
ble than they, or what is not
he able to do in the middest
of an Army, who despiseth
his

his own life ? they scarce ever aspire, or offer at this secret and sacred *Chamber*. *Lucifer* had a purpose to have replied to this : That perchance all their hands which had bin imbrued in the bowells of *Princes* were not so immediatly armed by the *Jesuites*, as that they were ever present at all consultations and resolutions : (and yet he meant to say this, not as sworn witnesse, but as *Lucifer* himselfe, and the father of lies, in which capacitie he might say any thing.) But that it was enough that Confessors doe so possesse them with that doctrine that it is not now proposed to them as *Physick*, but as naturall food, and ordinary diet ; and that therefore for the performance of these things, a *Jesuites* person is no more requisite, then that the heart of a man, because it sends forth spirits into every limbe, should therefore be present in every limbe : that when it was in use for the *Consuls* of

Briffon de
formul.
l. i.

K

Rome

Reinsulke
Manual.
Franciscan
cap. 9

' Rome for the the safety of their
 ' Country and army, to devote
 ' themselves over to the infernall
 ' God, it was lawfull for them.
 ' selves to abstain and forbear the
 ' Act, and they might appoint any
 ' Souldier for that *Sacrifice*: and
 ' that so the *Jesuits* for the per-
 ' formance of their resolutions,
 ' might stir up any amongst the
 ' people: (for now they enjoy
 ' all the priviledges of the *Fran-*
 ' *ciscans*, who say; *That the name*
 ' *of People, comprehends all which*
 ' *are not of their Order* ;) And
 ' that if this be granted, *Nerius*
 ' his Schollers are inferiour to
 ' none; with whose bookes (if all
 ' the *Jesuits* should perish) the
 ' Church might content her selfe,
 ' and never fear dearth nor leane-
 ' nesse. This *Lucifer* would have
 ' spoken; but he thought it bet-
 ' ter and easier to forbear: for he
 ' observed, that *Ignatius* had given
 ' a sign, and that all his troupes
 ' which were many, subtile, and bu-
 ' lie, set up their bristles, grumbled,
 ' and compacted themselves into
 one

one body, gathered, produced, and urged all their evidence, whatsoever they had done, or suffered. There the *English Legion*, which was called *Capestrata*, which *Campion* led, and (as I thinke) *Garnet* concluded, was fiercer than all the the rest. And as though there had been such a second *Martirdome* to have been suffered, or as though they might have put off their *Immortality*, they offered themselves to any imployment. Therefore *Lucifer* gave *Nerius* a secret warning to withdraw himself, and spoke no more of him; and despairing of bringing in an other, began earnestly to thinke, how he might leave *Ignatius* out. This therefore he said to him: 'I am sorry
' my *Ignatius*, that I can neither
' find in others, deserts worthy of
' this place, nor any room in this
' place worthy of your deserts. If
' I might die, I see there would
' be no long strife for a Successor:
' For if you have not yet done
' that act which I did at first in

' Heaven, and thereby got this
 ' Empire, this may excuse you,
 ' that no man hath been able to
 ' tell you what it was : For if any
 ' of the *Ancients* say true when
 ' they call it *Pride*, or *Licentious-*
 ' *nesse*, or *Lying*; or if it be in any
 ' of the *Casuits*, which professe
 ' the Art of sinning, you cannot
 ' be accused of having omitted it.
 ' But since I may neither forsake
 ' this *kingdome*, nor divide it, this
 ' only remedy is left : I will write
 ' to the Bishop of *Rome*, he shall
 ' call *Galilao* the *Florentine* to
 ' him, who by this time hath
 ' thoroughly instructed himselfe of
 ' all the Hills, Woods, and Cities
 ' in the new world, the *Moone*.
 ' And since he effected so much
 ' with his first *Glasses*, that he
 ' saw the *Moon* in so neer a dis-
 ' tance, that he gave himselfe sa-
 ' tisfaction of all, and the least
 ' parts in her, when now being
 ' grown to more perfection in his
 ' Art, he shall have made new
 ' *Glasses* and they received a hal-
 ' lowing from the *Pope*, he may
 draw

Nuncius
Syderens.

‘ draw the *Moon*, like a Boat floa-
‘ ting upon the water, as neer the
‘ Earth as he will. And thither
‘ (because they ever claim that
‘ those employments of discove-
‘ ry belong to them) shall all the
‘ *Jesuits* be transferred, and easily
‘ unite and reconcile the *Lunatick*
‘ *Church* to the *Roman Church*:
‘ without doubt, after the *Jesu-*
‘ *ites* have been there a little
‘ while, there will soon grow na-
‘ turally a *Hell* in that world also:
‘ over which, you *Ignatius* shall
‘ have dominion, and establish
‘ your kingdom and dwelling
‘ there. And with the same ease
‘ as you passe from the earth to
‘ the *Moon*, you may passe from
‘ the *Moon* to the other *stars*,
‘ which are also thought to be
‘ worlds, and so you may beget
‘ and propagate many *Hells*, and
‘ enlarge your *Empire*, and come
‘ neerer unto that high seate,
‘ which I left at first. *Ignatius*
‘ had not the patience to stay till
‘ *Lucifer* had made an end; but as
‘ soon as he saw him pause, and

take breath, and look, first upon his face, to observe what changes were there, and after to cast his eye to another place in *Hell*, where a great noyse was suddenly raysed: he apprehended this intermission, and as though *Lucifer* had ended, he said: ' That of
' *Lucifers* affection to the *Roman*
' *Church*, and to their *Order*, e-
' very day produced new Testimo-
' nies: and that this last was to
' be accounted as one of the grea-
' test. That he knew well with
' how great devotion the Bishop
' of *Rome* did ever embrace and
' execute all counsels proceeding
' from him: And that therefore
' he hoped, that he would reserve
' that imployment for the *Jesuits*
' and that *Empire* for him their
' founder: and that he beleaved
' the *Pope* had thought of this be-
' fore; and at that time when he
' put *Parsons* the *English Jesuite*
' in hope of a *Cardinalship*, he had
' certainly a reference to this
' place, and to this *Church*: That
' it would fall out shortly, that
all

all the dammages, which the
Roman Church hath lately suffe-
 red upon the earth, shall be re-
 compenced only there. And
 that now this refuge was opened
 if she should be reduced into
 greater streights, or if she should
 be utterly exterminated, the
 world would not much lament
 and mourne for it. And for
 the entertainment of the *Je-*
suites there, there can be
 no doubt made at this time,
 when, (although their pro-
 fession be to enter whether
 Princes will or no) all the Prin-
 ces of the World will not only
 graciously afford them leave to
 go, but willingly and cheerful-
 ly accompany them with Cer-
 tificates, and Demissory letters.
 nor would they much resist it,
 if the Pope himself would
 vouchsafe to go with them, and
 so fulfill in some small measure,
 that Prophecie of his *Ger-*
son, *De Anseribilitate Pape.*
 Besides this, a woman governs
 there; of which sex they have

'ever made their profit, which
 'have attempted any *Innovation*
 'in religion; with how much
 'diligence were the two *Empres-*
 '*ses, Pulcheria and Eudoxia,* so-
 'licitated by the Pope for the esta-
 'blishing of *Easter*? how ear-
 'nestly did both *Pelagius* and the
 'Pope strive by their letters to
 'draw the *Empress* to their side?
 'For since *Julia* had that honour
 'given to her in publique coyns,
 'that she was called *the Mother*
 'of the *Armie, the Mother of the*
 '*Gods, and of the Senate, and the*
 '*Mother of her Countrey* : Why
 'may not Women instructed by
 'us, be called *Mothers of the*
 '*Church*? Why may not we
 'relye upon the Wit of Women,
 'when once, the Church deliver-
 'ed over her self to a Woman-
 'Bishop? and since we are re-
 'puted so fortunate in obtaining
 'the favour of Women, that
 'Women are forbid to come into
 'our houses; and we are forbid,
 'to take the charge of any *Nanns*;
 'since we have had so good ex-
 perience

Rog. Fe-
suit. fol.

73.
Ibid. fol.

47.

' perience of their favour in all
 ' the *Indies*, or at least have
 ' thought it fit, that they which
 ' have the charge to write our
 ' anniverſarie letters from thence
 ' ſhould make that boalt, and add
 ' ſomething to the truth, both be-
 ' cauſe the ancient *Heretiques* held
 ' that courſe in inſinuating their
 ' opinions, and becauſe they
 ' which are acquainted with our
 ' practices, will think any thing
 ' credible, which is written of us
 ' in that behalf, why ſhould we
 ' doubt of our fortune in this
 ' Queen, which is ſo much ſub-
 ' ject to alterations and paſſions?
 ' ſhe languiſhes often in the ab-
 ' ſence of the Sun, and often in
 ' Eclipſes falls into ſwounds, and
 ' is at the point of death. In theſe
 ' advantages we muſt play our
 ' parts, and put our devices in
 ' practice: for at theſe times any
 ' thing may be drawn from her.
 ' Nor muſt we forbear to try what
 ' verſes and incantations may
 ' work upon her: For in thoſe
 ' things which the Poets writ

K. 5

though

‘ though they themselves did not
‘ believe them, we have since
‘ found many truths, and many
‘ deep mysteries: nor can I call
‘ to minde any woman which ei-
‘ ther deceived our hope, or esca-
‘ ped our cunning, but *Elizabeth*
‘ of *England*; who might the ra-
‘ ther be pardoned that, because
‘ she had put off all affections of
‘ women. The principal dignity
‘ of which sex (which is to be a
‘ mother) what reason had she to
‘ wish or affect, since without
‘ those womanish titles, unwor-
‘ thy of her, of wife and mother,
‘ such an heir was otherwise pro-
‘ vided for her, as was not fit to
‘ be kept any longer from the in-
‘ heritance. But when I, who
‘ hate them, speak thus much in
‘ the honour of these two Princes,
‘ I finde my self carried with the
‘ same fury as those beasts were,
‘ which our men say, did some-
‘ time adore the Host in the Mass.
‘ For it is against my will, that I
‘ pay thus much to the *Manes* of
‘ *Elizabeth*; from scorning of
‘ which

' which word *Manes*, when the
 ' King of great *Britain* writ it, I
 ' would our Parliſons had forborn,
 ' ſince one of our own Jeſuits
 ' uſeth the ſame word, when re-
 ' prehending our adverſaries, he
 ' ſaies, *That they do insult upon*
 ' *Garnets Manes*. And yet this
 ' *Elizabeth* was not free from all
 ' Innovation; For the ancient
 ' Religion was ſo much worn out,
 ' that to reduce that to the for-
 ' mer dignity, and ſo to renew it,
 ' was a kinde of Innovation: and
 ' by this way of Innovating ſhe
 ' ſatiſfied the infirmity of her ſex,
 ' if ſhe ſuffered any: for a little
 ' Innovation might ſerve her, who
 ' was but a little, a woman. Nei-
 ' ther dare I ſay that this was pro-
 ' perly an Innovation, leſt there-
 ' by I ſhould confeſs, that *Luther*
 ' and many others which live in
 ' baniſhment in *Heaven* far from
 ' us, might have a title to this
 ' place, as ſuch Innovators. But
 ' we cannot doubt, but that this
 ' *lunatick Queen* will be more in-
 ' clinable to our Innovations: for
 ' our

Heiſſius
 ad Aphor
 Jeſuit.
 fol. 135.

our *Clavius* hath been long familiarly conversant with her: what she hath done from the beginning, what she will do hereafter, how she behaves herself toward her neighbour kingdoms, the rest of the stars, and all the planetary, and firmamentary worlds, with whom she is in league and amity, and with whom at difference, he is perfectly instructed, so he have his *Ephemerides* about him. But *Clavius* is too great a personage to be bestowed upon this *lunatick Queen*, either as her Counciller, or (which were more to our profit) as her Confessor. So great a man must not be cast away upon so small a matter. Nor have we any other besides, whom upon any occasion we may send to the Sun, or to the other worlds, beyond the world. Therefore we must reserve *Clavius* for greater uses. Our *Herbestus*, or *Busaus*, or *Voellus* (and these be all which have given any proof of their knowledge.

ledg in *Mathematicks*, although they be but tasteless, and childish, may serve to observe her aspects and motions, and to make *Catechismes* fit for this lunatick Church: for though Garnet had *Clavius* for his Master, yet he profited little in the Arts, but being filled with *Bellarmines Dictates*, (who was also his Master) his minde was all upon *Politicks*. When we are established there, this will add much to our dignity, that in our letters which we send down to the earth (except perchance the whole *Roman Church* come up to us into the *Moon*) we may write of what miracles we list: which we offered to do out of the *Indies*, and with good success, till one of our Order, in simplicitie, and ingenuity, fitter for a *Christian*, then a Jesuite, acknowledged and lamented that there were no miracles done there. Truly it had been better for us to have spit all those five *Brothers*, *Accostas*,

Eudæm.
Jean. A-
pol. pro
Garnet. c.
5.

Acosta d.
procur.
Ind. Salu
l. 2, c. 9.

De Studi-
is Jesuit.
abstus.
c. 5.

Bellar. de
Purg. l. 2.
c. 8.

' *stas*, out of our *Order*, then that a-
 ' ny one of them should have vo-
 ' mited this reproach against us. It
 ' is of such men as these in our
 ' *Order*, that our *Gretzer* sayes,
 ' *There is no body without his Ex-*
 ' *crements*, because though they
 ' speak truth, yet they speak it too
 ' rawly. But as for this contem-
 ' plation, and the establishing of
 ' that government, (though it be
 ' a pleasant consideration) we
 ' may neither pamper our selves
 ' longer with it now, nor de-
 ' tain you longer therein. Let
 ' your *Greatness* write, let the
 ' *Pope* execute your counsell, let
 ' the *Moon* approach when you
 ' 2 think fit. In the mean time let
 ' me use this Chamber as a resting
 ' place. For though *Pope Grego-*
 ' *rie* were stricken by the Angell
 ' with a perpetuall pain in his sto-
 ' mack and feet, because he com-
 ' pelled God. by his prayers to
 ' deliver *Trajan* out of *Hell*, and
 ' transferre him to *Heaven*, and
 ' therefore God, by the mouth of
 ' *Gregorie* took an assurance for
 all

all his *Successors*, that they
 should never dare to request the
 like again: yet when the *Pope*
 shall call me back from hence,
 he can be in no danger, both be-
 cause in this contract God can-
 not bee presumed to have
 thought of me, since I never
 thought of him, and so the
 contract therein voyd; and be-
 cause the condition is not bro-
 ken, if I be not removed into
Heaven, but transferred from
 an earthly *Hell* to a *Lunatique*
Hell. More then this he could
 not be heard to speak: For that
 noyse, of which I spoke before,
 increased exceedingly, and when
Lucifer asked the cause, it was
 told him, That there was a soule
 newly arrived in *Hell*, which
 said, that the *Pope* was at last in-
 treated to make *Ignatius* a Saint,
 and that he hastened his Cano-
 nization, as thinking it an un-
 just thing, that when all Artifi-
 cers and prophane Butchers had
 particular Saints to invoke,
 onely these spirituall Butchers,
 and

and *King-killers*, should have none. For when the Jesuit *Cotton* in those questions which by vertue of his invisible priviledge he had provided for a possesse person, amongst others, dangerous both to *England* and *France*, had inserted this question: *What shall I doe for Ignatius his canonizing?* and found at last, that *Philip King of Spain*, and *Henry King of France*, contended by their Ambassadors at *Rome*, which of them should have the honour of obtaining his canonizing (for both pretending to be King of *Navarre*, both pretended that this right and honour belonged to him; and so both deluded the Jesuits:) For *D'Alcala a Franciscan*, and *Penafort a Jacobite*, were by *Philips* means canonized, and the Jesuite left out. At last he despaired of having any assistance from these Princes; nor did he think it convenient that a Jesuit should be so much beholding to a King, since *Baronius* was already come to that height and

*Pierre
Mathieri.
l. 1. Nar. 4*

*Litera
eius ad
Philip. 3.*

and constancy, that being accused of som wrongs done to his King, he did not vouchsafe to write in his own excuse to the King, till the *Conclave* which was then held, was fully ended, lest (as himselfe gives the reason) if he had then been chosen *Pope*, it should be thought he had been beholden to the King therein. For these reasons therfore they labour the *Pope* themselves. They confess, that if they might chuse, they had rather he should restore them into all which they had lost in *France* and *Venice*, then that *Ignatius* should be sent up into *Heaven*; and that the *Pope* was rather bound to doe so, by the Order which God himselfe seems to have observed in the *Creation* where he first furnished the *Earth*, and then the *Heavens*, and confirmed himselfe to be the *Israeiltes God* by this *Argument*, that he had given them the Land of *Canaan* and other temporall blessings. But since this exceeded the *Popes* omnipotence in earth,

it

Gen. 2. 4.

Gen. 17.
8.

Vita ejus
Epist. ad
Paul. 5.

L. 1. de
ver. oblig.

it was fit he should try what he could doe in *Heaven*. Now the *Pope* would fain have satisfied them with the Title of *Beatus*, which formerly upon the intreaty of the Princes of that *Family* he had afforded to *Aloisius Gonzaga* of that *Order*. He would also have given this Title of *Saint* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done any thing, so he might have slipped over *Ignatius*. But at last he is overcome; and so against the will of *Heaven*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must be thrust in amongst the *Saints*. All this Discourse, I, being grown cunninger then that Doctor, *Gabriel Nele* (of whom *Bartolus* speaketh) that by the onely motion of his lips, without any utterance, understood all men, perceived and read in every mans countenance there. These things as soon as *Lucifer* apprehended them, gave an end to the contention :

tion : For now he thought he might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right and Title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now grown a kind of *Declaration*, by which all men may take knowledge, that such a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities and places in *Hell* : For these men ever make as though they would follow *Augustine* in all things, and therefore they provide that that also shall be true which he said in this point, *That the Reliques of many are honoured upon earth, whose souls are tormented in Hell.* Therefore he took *Ignatius* by the hand, and led him to the Gate. In the mean time, I, which doubted of the truth of this Report of his Canonizing, went a little out for further instruction:
for

for I thought it scarce credible, that *Paulus Quintus*, who had but lately burdened both the Citie of Rome, and the Church, with so great expences, when he canonized *Francisca Romana*, would so easily proceed to canonize *Ignatius* now, when neither any Prince offered to bear the charge, nor so much as solicited it: for so he must be forced to waist both the *Treasures of the Church* at once. And from *Leo 3.* who 800 years after Christ, is the first *Pope* which canonized any, I had not observed that this had ever been done: Neither doe I think that *Paulus Quintus* was drawn to the canonizing of this woman by any other respect, then because that *Rule* which she appointed to her Order, was dictated and written by *S. Paul*: For though *Peter* and *Magdalen*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since *St Pauls* old *Epistles* trouble and disadvantage this Church, they were glad

*Valade.
rius fol.
57.*

glad to apprehend any thing of his new writing which might be for them, that so this new work of his might bear witness of his second conversion to *Papistry*, since by his first conversion to *Christianity*, they got nothing: for to say that in this business *Paulus Quintus* could not chuse but be God, God himselfe to say that he must needs have lived familiarly with the Godhead: and must have heard *Predestination* it self whispering to him: and must have had a place to sit in Councell with the most Divine Trinity, (all which *Valaderius* sayes of him, is not necessary in this matter, wherein the Popes for the most part proceed, as humane affections lead them. But at last, after some enquiry, I found that a certain idle *Gazet-tior*, which used to scrape up newes and rumors at *Rome*, and so to make up sale letters, vainer & falser then the *Jesuits* letter of *Japan* and the *Indies*, had brought this newes to *Hell*, and a little Iesuiticall Novice, a credulous soul, received

Fol. 5.

received it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to beleieve, and I saw no reason ever after, to accuse him of infidelity. Upon this I came back again, to spy (if the gates were still open) with what affection *Ignatius*, and they who were in ancient possession of that place, behaved themselves towards one another. And I found him yet in the porch, and there beginning a new contention: for having presently cast his eyes to the principal place, next to *Lucifers* owne Throne; and finding it possessed he stopt *Lucifer*, and asked him who it was that sate there. It was answered that it was *Pope Boniface*: to whom, as to a principal Innovator, for having first challenged the name of *Universal Bishop*, that honour was afforded. Is he an Innovator thundred *Ignatius*? shall I suffer this, when all my disciples have laboured all this while to prove to the world, that all the *Popes* before his time did use

use that name? and that Gregory did not reprehend the Patriarch John for taking to himself an Antichristian name, but for usurping a name which was due to none but the Pope. And could it be fit for you, Lucifer (who in this were either unmindfull of the Roman Church, or else too weak and incapable of her secrets and mysteries) to give way to any sentence in Hell, which (though it were according to truth) yet differed from the Jesuits Oracles? With this Ignatius flies upwards, and rushes upon Boniface, and throwes him out of his Seat: and Lucifer went up with him as fast, and gave him assistance, lest, if he should forsake him, his own Seat might be indangered. And I returned to my body; which
*As a flower wet with last nights dew, and then
 Warm'd with the new Sun, doth
 Shake off agen
 All drowiness, and raise his trem-
 bling Crown,
 Which crookedly did languish, and
 Stoop down* To

To kiss the earth, and panted now
to finde

Those beams return'd, which had
not long time shin'd.

was with this return of my soul
sufficiently refreshed. And when
I had seen all this, and consider'd
how fitly and proportionally
Rome and *Hell* answered one ano-
ther, after I had seen a *Jesuit*
turn the *Pope* out of his *Chair* in
Hell, I suspected that that *Order*
would attempt as much at *Rome*.

An



An Apologie for Jesuits.

NOW it is time to come
to the *Apologie* for *Jesuits*: that is, it is time to
leave speaking of them; for
he favours them most, which
says least of them; Nor can
any man, though he had de-
claimed against them till all
the sand of the sea were run
through his hour-glass, lack
matter to add of their pra-
ises. If any man have a
minde to add any thing to
this *Apologie*, he hath my
leave; and I have therefore
left room for three or four
L. lines;

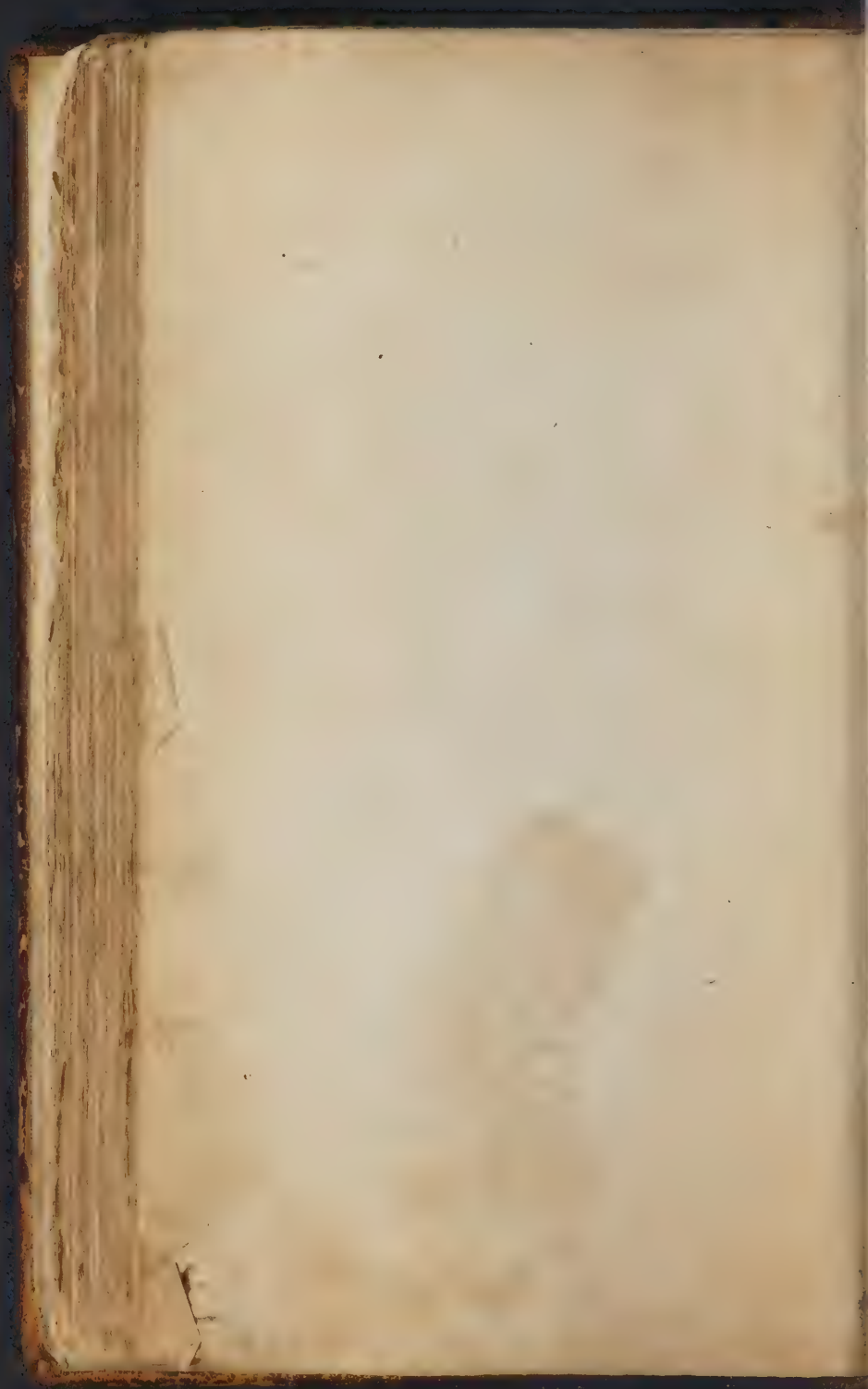
Bonar. in
Amphitb.

lines, which is enough for such a paradox; and more than *Fungius*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all the rest which are used to *Apologies*, and almost tired with a defensive war, are able to employ, if they will write only good things, and true, of the *Jesuits*. Neither can they comfort themselves with this, That *Cato* was called to his answer four and forty times: for he was so many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Jesuits*. But if any man think this *Apology* too short, he may think the whole book an *Apologie*, by this rule of their own, That it is their greatest argument of innocency to be accused by us. At this time, whilst they are yet somewhat
able

able to do some harm in some places, let them make much of this *Apologie*. It will come to pass shortly, when as they have bin dispoyled and expelled at *Venice*, and shaked and fanned in *France*, so they will be forsaken of other *Princes*, and then their own weakness will be their *Apologie*, and they will grow harmless out of necessity, and that which *Vegetius* said of Chariots armed with sithes and hooks, will be applyed to the Jesuits, at first they were a terror, and after a scorn.

Lib.I.c.
14.

FINIS.



ESSAYES IN DIVINITY;

By the late
D^r DONNE,
Dean of S^t Paul's.

BEING
Several DISQUISITIONS,
Interwoven with
MEDITATIONS
AND
PRAYERS:

Before he entred into Holy Orders.

*Now made publick by his Son J. D.
D^r of the Civil Law.*

LONDON,
Printed by T. M. for Richard Marriot,
and are to be sold at his Shop in
S^t Dunstan's Church-yard
Fleet-street. 1651.

222

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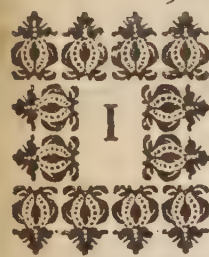
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To the Reader.

T is thought
fit to let thee
know, that
these *Essayes*
were printed
from an exact Copy,
under the Authors own
hand: and, that they
were the voluntary sa-
crifices of severall hours,
when he had many de-
bates betwixt God and
himself, whether he were
wor-

To the Reader.

worthy, and competently learned to enter into Holy Orders. They are now publish'd both to testifie his modest Valuation of himself and to shew his great abilities; and they may serve to inform thee in many Holy Curiosities.

Fare-well.



ESSAYES IN DIVINITY.

*In the Beginning God created
Heaven and Earth.*

Gen. 1. 1.

Do not therefore
sit at the door, and
meditate upon the
threshold, because
I may not enter
further; For he which is *holy*
and true, and hath the key of *Da-*
vid, and openeth and no man shut-
teth, and shutteth and no man o-
peneth; hath said to all the hum-
ble in one person, *I have set be-*
fore thee an open door, and no man
B can

Apoc. 3. 7.

Lyra.

can shut it, for thou hast a little strength. And the holy Scriptures, signified in that place, as they have these properties of a well provided Castle, that they are easily defensible, and safely defend others. So they have also this, that to strangers they open but a little wicket, and he that will enter, must stoop and humble himselfe. To reverend Divines, who by an ordinary calling are Officers and Commissioners from God, the great Doors are open. Let me with *Lazarus* lie at the threshold, and beg their crums. *Discite à me*, sayes our blessed Saviour, *Learn of me*, as Saint *Augustine* enlarges it well, not to do Miracles, nor works exceeding humanity; but, *quia mitis sum*; learn to be humble. His humility, to be like us, was a Dejection; but ours, to be like him, is our chiefest exaltation; and yet none other is required at our hands. Where this Humility is, *ibi Sapientia*. Therefore it is not such a groveling, frozen, and stupid

Mat. 11.

Prov. 11.

pid Humility, as should quench the activity of our understanding, or make us neglect the Search of those Secrets of God, which are accessible. For, Humility, and Studiousnesse, (as it is opposed to curiosity, and transgresses not her bounds) are so near of kin, that they are both agreed to be limbs and members of one vertue, *Temperance*.

Tho. 2¹,
2x. 161.
& 166.

These bounds *Daniel* exceeded not; and yet he was *Vir Desideriorum*, and in satisfaction of so high Desires, to him alone were those visions discovered. And to such desires and endeavours the Apostle encourageth the *Corinths*, *Emulamini Charismata meliora*, *Desire you better gifts, and I wil yet shew you a better way.* It is then humility to study God, and a strange miraculous one; for it is an ascending humility, which the Diuel, which emulates even Gods excellency in his goodnesse, and labours to be as ill, as he is good, hath corrupted in us by a pride, as much against rea-

Dan. 8¹
11.

1 Cor. 12.
31.

son; for he hath mis'd us with a descending pride, to forsake God, for the study and love of things worse then our selves. This averts us from the Contemplation of God, and his Book. In whose inwards, and *Sanctum Sanctorum*, what treasure of saving mysteries do his Priests see, when we at the threshold see enough to instruct and secure us? for he hath said of his lawes, *Scribes ea in limine*; And both the people, and Prince himselve, were to worship at the threshold.

Deu. 5.9.

Ezek. 46.

Before we consider each stone of this threshold, which are 1. The time, *In the begining*: 2. The person, *God*: 3. The Action, *He created*: And 4. the Work, *Heaven and Earth*; we will speak of two or three other things, so many words. Of the *Whole Book*; Of the *Author* of those first 5 Books; And of this *first book*. For earthly princes look for so many pauses and reverences, in our accesses to their table, though they be not there.

Of

Of the Bible.

God hath two Books of life; that in the *Revelation*, and else where, which is an eternall Register of his Elect; and this *Bible*. For of this, it is therefore said, *Search the Scriptures, because in them ye hope to have eternall life.* And more plainly, when in the 24. of *Ecclesiasticus* Wisdome hath said in the first verse, Wisdome shall praise her self, saying, *He created me from the beginning, and I shall never fail, v. 12. I give eternall things to all my Children, and in me is all grace of life and truth, v. 21. They that eat me shall have the more hunger, and they that drink me shall thirst the more, v. 24. At last, in v. 26. All these things are the book of life, and the Covenants of the most high God, and the law of Moses.* And as our orderly love to the understanding this Book of life, testifies to us that our names are in the other; so is there another book subordinate to this, which is *liber creaturarum*.

Apoc. 3. 8.

Joh. 5. 39.

Isa. 29. 11.

Of the first book, we may use the words of *Esay*, *It is a book that is sealed up, and if it be delivered to one (Scienti literas) that can read, he shall say, I cannot, for it is sealed.* So far removed from the search of learning, are those eternall Decrees and Rolls of God, which are never certainly and infallibly produced and exemplified in *foro exteriori*, but onely insinuated and whisper'd to our hearts, *Ad informandum conscientiam judicis*, which is the Conscience it selfe. Of the Second book, which is the *Bible*, we may use the next verse; *The book shall be given (As interpreters agree, open) Nescienti literas, to one which cannot read: and he shall be bid read, and shall say, I cannot read.* By which we learn, that as all mankind is naturally one flock feeding upon one Common, and yet for society and peace, Propriety, Magistracy, and distinct Functions are reasonably induc'd; so, though all our soules have interest in this their common pasture, the book
of

of life, (for even the ignorant are bid to read;) yet the Church hath wisely hedged us in so farr, that all men may know, and cultivate, and manure their own part, and not adventure upon great reserv'd mysteries, nor trespass upon this book, without inward humility, and outward interpretations. For it is not enough to have *objects*, and *eyes* to see, but you must have *light* too. The first book is then impossible; The second difficult; But of the third book, the the book of *Creatures*, we will say the 18th. verse, *The deaf shall heare the word of this book, and the eyes of the blinde shall see out of obscurity*. And so much is this book available to the other, that *Sebund*, when he had digested this book into a written book, durst pronounce, that it was an Art, which teaches al things, presupposes no other, is soon learned, cannot be forgotten, requires no books, needs on witnesses, and in this, is safer then the Bible it self, that it cannot be falsified by Hereticks.

Ray. Seb. in
prolo.

Tit. 166.

De im-
manifesto
Deo mani-
festissimo.

Rom. 2.

Greg. Hom.
35. in E-
vang.

And ventures further after, to say, That because his book is made according to the Order of Creatures, which expresse fully the will of God, whosoever doth according to his booke, fulfils the will of God. Howsoever, he may be too abundant in affirming, that *in libro creaturarum* there is enough to teach us all particularities of Christian Religion, (for *Trismegistus* going farr, extends not his proofs to particulars;) yet *S^t Paul* clears it thus far, that there is enough to make us inexcusable, if we search not further. And that further step is the knowledg of this Bible, which only, after Philosophy hath evicted and taught us an Unity in the Godhead, shews also a Trinity. As then this life compared to blessed eternity, is but a death, so the books of Philosophers, which only instruct this life, have but such a proportion to this book: Which hath in it *Certainty*, for no man assigns to it other beginning then we do, though all allow not ours: *Dignity*,

nity, for what Author proceeds so *sine teste* ? (and he that requires a witnesse, believes not the thing, but the witnesse;) And a *non Notis*; (for he which requires reason believes himselfe, and his own approbation and allowance of the reason.) And it hath *Sufficiency*; for it either rejecteth or judgeth all Traditions. It exceeds all others in the *object*, for it considers the *next life*; In the *way*, for it is written by *revelation*; yea the first piece of it which ever was written, which is the Decalogue, by *Gods own finger*. And as *Lyra* notes, being perchance too Allegoricall and Typick in this, it hath this common with all other books, that the *words* signifie *things*; but hath this particular, that all the *things* signifie *other things*.

There are but two other books, (within our knowledge) by which great Nations or Troops are govern'd in matter of Religion; The *Alcoran*, and *Talmud*; of which, the first is esteemed, only

*Epist. Pii
secundi ad
Morisb.
Tunam.*

*Prefat. ad
lect. ad lib.
de moribus
Turcarum.*

where ours is not read. And besides the common infirmity of all weak, and suspicious, and crasie religions, that it affords salvation to all good men, in any Religion, yea, to Divels also, with our singular *Origen*, is so obnoxious, and self-accusing, that, to confute it, all Christian Churches have ever thought it the readiest and presentest way to divulge it. And therefore *Luther*, after it had received *Cribrationem*, a sifting by *Cusanus*, perswades an Edition of the very Text, because he thinks the *Roman Church* can no way be shak'd more, then thus to let the world see, how Sister-like those two Churches are. But that man of infinite undertaking, and industry, and zeal, and blessings from the Highest, had not seen the *Alcoran* when he writ this, though he mention it: Nor *Cusanus* his book certainly; for else he could not have said, that the Cardinall had only excerpted and exhibited to the world the infamous and ridiculous parts of it, and

and split the substantiall ; for he hath deduc'd an harmony, and conformity of Christianity out of that book. *Melancthon* also counsels this Edition, *Ut sciamus quale Poema sit.* And *Biblander* observes, that it is not only too late to suppress it now, but that the Church never thought it fit to suppress it ; because (saith he) there is nothing impious in it, but is formerly reprehensively registred in the Fathers. As *Cusanus* hath done from the *Alcoran*, *Galatinus* hath from the *Talmud* deduced all Christianity, and more. For he hath proved all *Roman* traditions from thence. We grudge them not those victories : but this flexibility and appliableness to a contrary religion, shews perfectly, how leaden a rule those lawes are. Without doubt, their books would have been received with much more hunger then they are, if the Emperour *Maximilian*, by *Reuchlyus* counsell, had not allowed them free and open passage. If there were not
some

*Præmonit.
ad Edit.
Alcor.*

*Apolog.
pro Edit.
Alcor.*

*De arcanis
Cathol. ve-
ritatis.*

some compassion belong'd to them who are seduced by them; I should professe, that I never read merrier books then those two. Ours therefore, begun, not only in the first stone, but in the intire foundation, by Gods own finger, and pursued by his Spirit, is the only legible book of life; and is without doubt devolv'd from those to our times. For God, who first writ his Law in the *Tables of our hearts*; and when our corruption had defaced them, writ it again in *Stone-tables*; and when *Moses* zealous anger had broken them, writ them again in *other tables*, leaves not us worse provided, whom he loves more, both because he ever in his providence fore-saw the *Jews* defection, and because in a naturall fatherly affection, he is delighted with his Sons purchases. For that interruption, which the course of this book is imagin'd by great Authours to have had, by the perishing in the Captivity, cannot possibly be allowed, if either
Gods

Exod. 31.
18.

Exod. 34.
1.

Irena 15.
Tertul.
Clem. Al.
Euseb
Hiero. &c.

Gods promise, or that history be considered; nor, if that were possible, is it the lesse the work of God, if *Esdra*s refresh'd and recompiled it by the same spirit which was in the first Authour; Nor is it the lesse ancient, no more then a man is the lesse old, for having slept, then walked out a day. Our age therefore hath it; and our Church in our language; for since the *Jesuit Sacroboscus*, and more late interpreters of the *Trent* Councell, have abandoned their old station, and defence of the letter of the Canon, pronouncing the vulgate Edition to be authentick, (which they heretofore assumed for the controverted point) and now say, that that Canon doth only preferre it before all Latine Tranlations; and that not *Absolutè*, (so to avoid barbarismes) but *In ordine ad fidem & mores*; and have given us limits and rules of allowable infirmities in a Translation, as corruptions not offensive to faith, observing the meaning, though

Def. Conc.
Trid. c. 5.

though not the words, If the Hebrew text may bear that reading, and more such : We might, if we had not better assurances, rely upon their words, that we have the Scripture, and nearer perfection, then they.

Of Moses.

The Author of these first five books is *Moses*. In which number, compos'd of the first even, and first odd, because Cabalistical learning seems to most *Occupatissima vanitas*, I will forbear the observations, both of *Picus* in his *Hepsaplus*, and in the Harmony of *Francis George*, that transcending Wit, whom therefore *Perrinus* charges to have *audax nimis*, & *ad devia & abrupta opinionum præcept ingenium*, though they have many delicacies of honest and serviceable curiosity, and harmless recreation and entertainment. For as Catechisers give us the milk of Religion, and positive Divines solid nutriment, so when
our

In Gen. l.
1. c. 8.

our conscience is sick of scruples, or that the Church is wounded by schismes, which make *solutio-nem continui*, (as Chirurgians speak) though there be proper use of controverted Divinity for Medicine, yet there be some Can-kers, (as *Judaisme*) which cannot be cur'd without the *Cabal*; which is (especially for those diseases,) the *Paracelsian* Phi-sick of the understanding, and is not unworthily (if it be onely applyed where it is so medicina-ble) call'd *præambulum Evan-gelii*. [*They of the Synagogue of Satan, which call themselves Jews, and are not, but do lie*] as though they were still in the de-sert, and under the incommodi-ties of a continuall straying and ignorance of their way, (and so they are, and worse; for then they onely murmured against their guide, for not performing Gods promises, now, they have no promise) are not content with their *Pillar of fire*, this *Moses*, but have condens'd to them-selves

Archange-
lus Apol.
Cabal.

Apoc. 5.9.

Drus. in
Not. ad no-
men Tetra.

selves a *Pillar of Cloud*, Rabbi *Moses*, call'd the *Egyptian*, but a *Spaniard*. [*A Mose ad Moscm non surrexit qualis Moses*] they say. This man quarrelling with many imperfections, and some contradictions in our *Moses* works, and yet concurring with the Jews in their opinion of his perfectness, if he were understood, accomplish'd and perfected their *legem Orale*m; which they account to be delivered by God to our *Moses* in his forty dayes conversation with him, and after delivered to *Esdra*s, and so descended to these Ages. His lateness and singularity, makes him not worth thus many words: We will therefore leave *this Moses*, and hasten to the dispatch of the *other*. Who, because he was principal Secretary to the Holy Ghost, (I dispute not other dignities, but onely priority in time) is very credible, though he be his owne Historiographer. Therefore, though his owne books best show who, and what he

he was, let us endeavour otherwise to bring those men to some reverence of his Antiquity, who bring no taste to his Philosophy, nor faith to his Story. *Pererius* seems peremptory that no Author is elder. I thinke it moved him, that *Henoch's* booke, mentioned in the Epistle of *Jude*, is perish'd: So is the booke of the Battails of the Lord (for any thing we know,) and that is not spoken of till *Num. 21. 14.* and then as of a future thing. He makes it reasonable evident, that *Linus*, *Orpheus*, and all Greeke learning came after, and from him. But if we shall escape this, that *Abraham's* booke *De formationibus* is yet alive, by suspecting and pronouncing it supposititious, (yet *Archangelus* saies, he hath it, and hath commented it, and *Francis George* often vouches it;) how shall we deliver our selves from *Zoroasters* Oracles? whom *Epiphanius* places in *Nembrots* time, and *Eusebius* in *Abraham's*; since his language is *Chaldaick*, his works

In *Ge. c. 1.*

Epist. Jud.

Num. 21. 14.

Apol. Calbal.

Problem.

Fra. Patricius.

Heurnius
de Philoso.
Barbaric.
l. 2.

Asclep. Di-
al.

De regene-
rat. & si-
lentio.

De fato.

works miraculously great, (for his Oracles are twenty hundred thousand verses, and his phrase more express, and clear, and liquid, in the Doctrine of the Trinity. then *Moses* ? For where sayes this, as the other, [*Toto mundo luget Trias, cujus Monas est princeps* ?] From whence shall we say that *Hermes Trismegistus* sucked his not only Divinity, but Christianity ? in which no Evangelist, no Father, no Councell is more literall and certain. Of the fall of Angels, Renovation of the world by fire, eternity of punishments, his *Asclepius* is plaine. Of Regeneration who sayes more then [*Nemo servari potest ante regenerationem, & regenerationis generator est Dei filius, homo unus* ?] Of imputed Justice, with what Autor would he change this sentence, [*Iustificati sumus in justitia absente* ?] Of our corrupt will, and Gods providence he says, [*Anima nostra relicta à Deo, eligit corpoream naturam ; at electio ejus est secundum provi-*
den-

dentiam Dei.] To say with *Goropius*, that there was no such man, because the publick pillars and statues in which were engraved morall Institutions were called *Hermæ*, is improbable, to one who hath read *Patricius* his answers to him. And if it be true which *Buntingus* in his Chronology undisputably assumes, that he was the Patriarch *Joseph*, as also that *Goropius* confounds *Zoroaster* and *Japhet*, then *Moses* was not the first Author. But *Hermes* his naming of *Italy*, and the 12. Constellations in the Zodiaque, are Arguments and impressions of a later time. To unentangle our selves in this perplexity, is more labour then profit, or perchance possibility. Therefore, as in violent tempests, when a ship dares bear no main sayl, and to lie stil at hull, obeying the uncertain wind and tyde, puts them much out of their way, and altogether out of their account, it is best to put forth such a small ragg of sail, as may keep the barke upright, and
make

*Minerva
mundi.*

Rom. 1.

make her continue neer one place, though she proceed not; So in this question, where we cannot go forward to make *Moses* the first Author, for many strong oppositions, and to ly hulling upon the face of the waters, and think nothing, is a stupid and lazy inconsideration, which (as Saint *Austin* says) is the worst of all affections, our best firmament and arrest will be that reverent, and pious, and reasonable credulity, that God was Author of the first piece of these books, the *Decalogue*: and of such Authors as God preordained to survive all Philosophers, and all Tyrants, and all Hereticks, and be the Canons of faith and manners to the worlds end, *Moses* had the primacy. So that the Divine and learned book of *Job*, must be content to be disposed to a later rank, (as indeed it hath somewhat a Greek taste) or to accept *Moses* for Author. For to confess, that it was found by *Moses* in *Madian*, were to derogate from the other
prero-

prerogative generally afforded to him. Here therefore I will temperately end this inquisition. Hieron tells me true, [*Puerili est, & circulatorum ludo simile, accipere quod ignores.*] And besides, when I remember that it was God which hid *Moses's* body, And the Divell which laboured to reveal it, I use it thus, that there are some things which the Author of light hides from us, and the prince of darknes strives to shew to us; but with no other light, then his firebrands of Contention, and curiosity.

Of Genesis.

Picus Earl of *Mirandula* (happier in no one thing in this life, then in the the Author which writ it to us) being a man of an incontinent wit, and subject to the concupiscence of inaccessible knowledges and transcendencies, pursuing the rules of *Cabal*, out of the word *Bresit*, which is the title of this first Book, by vexing, and transposing, and anagrammatizing the letters, hath express'd and

Epist. ad
Paul. de
lib. Di-
vin.

Deu. 34 6.

Jud. 1. 5.

se John
More.

In fine
Heptaph.

Gen. 5. 1.

1 Reg. 4.
33.

and wrung out this Sum of Christian Religion [*The Father, in and through the Son, which is the beginning, end, and rest, created in a perfect league, the head, fire and foundation (which he calls Heaven, Air and Earth) of the great man*] (which he calls the World.) And he hath not onely delivered *Moses* from any dissonance with other sound Philosophers, but hath observed all other Philosophy in *Moses's* words; and more, hath found all *Moses's* learning in every verse of *Moses*. But since our merciful God hath afforded us the whole and intire book, why should wee tear it into rags, or rent the seamless garment? Since the intention of God, through *Moses*, in this, was, that it might be to the Jews a *Book of the generation of Adam*; since in it is purposely propounded, That all this Universe, *Plants*, the chiefeest contemplation of Naturall Philosophie and Physick, and no small part of the Wisdom of *Solomon*, [*who spake of plants, from Cedar*

to

to Hyssop:] And *Beasts*, who have often the honour to be our reproach, accited for examples of vertue and wisdom in the Scriptures, and some of them seposd for the particular passive service of God in Sacrifices (which hee gave to no man but his Son, and with-held from *Isaac* :) And *Man*, who (like his own eye) sees all but himself, in his opinion, but so dimly, that there are marked an hundred differences in mens Writings concerning an *Ant* : And *Spirits*, of whom we understand no more, then a hoise of us : and the receptacles and theaters of all these, *Earth, Sea, Air, Heaven*, and all things were once nothing : That Man chusing his own destruction, did what he could to annihilate himself again, and yet received a promise of a Redeemer : That Gods mercy may not be distrusted, nor his Justice tempted, since the generall Deluge, and *Ioseph's* preservation are here related, filling an History of more then 2300 yeers, with
such

such examples as might mollifie the Jews in their wandering. I say, since this was directly and onely purposed by *Moses*; to put him in a wine-presse, and squeeze out Philotropy and particular Christianity, is a degree of that injustice, which all laws forbid, to torture a man, *sine indicis aut semiprobatationibus*. Of the time when *Moses* writ this booke, there are two opinions which have good guides, and good followers. I, because to me it seems reasonable and clear, that no Divine work preceded the Decalogue, have before engaged my selfe to accompany *Chernitius*, who is perswaded by *Theodoret*, *Bede*, and Reason (because here is intimation of a Sabbath, and distinction of clean and unclean in beasts,) that this book was written after the law; And leave *Pererius*, whom *Eusebius* hath won to thinke this booke was written in *Madian*, induc'd only by *Moses* forty years leisure there; and a likelihood, that this Story might well

Exam.
Conc. Trid.

well conduce to his end, of reclining the Jews from *Egypt*.

And thus much necessarily, or conveniently, or pardonably, may have been said, before my Entrance, with out disproportioning the whole work. For even in *Solomon's* magnificent Temple, the Porch to the Temple had the proportion of twenty Cubits to sixty. Our next step is upon the *threshold* it self, *In the beginning, &c.*

C Part



PART. I.

In the Be-
ginning.

Conf. li. .
c. 3.

“**I**N the Beginning whereof,
“**O**ne Eternall God, of
“whose being, beginning, or
“lasting, this beginning is no
“period, nor measure; which art
“no Circle, for thou hast no
“ends to close up; which art not
“within this *All*, for it cannot
“comprehend thee; nor without
“it, for thou fillest it; nor art it
“thy self, for thou madest it;
“which having decreed from all
“eternity, to do thy great work
“of Mercy, our Redemption
“in the fulnesse of time, didst
“now create *time* it selfe to con-
“duce to it; and madest thy
“glory and thy mercy equal thus,
“that though thy glorious work
“of Creation were first, thy
“mercifull work of Redempti-
“on was greatest. Let me in thy
“beloved Servant *Augustine’s*
“own words, when with an
“hum-

" humble boldnesse he begg'd the
 " understanding of this passage,
 " say, *Moses writ this, but is gon*
 " *from me to thee; if he were here,*
 " *I would hold him, and beseech*
 " *him for thy sake, to tell me what*
 " *he meant. If he spake Hebrew,*
 " *he would frustrate my hope; but*
 " *if Latine, I should comprehend*
 " *him. But from whence should I*
 " *know that he said true? Or when*
 " *I knew it, came that knowledge*
 " *from him? No, for within me,*
 " *within me there is a truth, not*
 " *Hebrew, nor Greek, nor Latin,*
 " *nor barbarous; which without*
 " *organs, without noyse of Sylla-*
 " *bles, tels me true, and would en-*
 " *able me to say confidently to Mo-*
 " *ses, Thou say'st true. Thus did*
 " *he whom thou hadst filled with*
 " *faith, desire reason and under-*
 " *standing; as men blest with*
 " *great fortunes desire numbers*
 " *of servants, and other Com-*
 " *plements of honour. But ano-*
 " *ther instrument and engine of*
 " *thine, whom thou hadst so en-*
 " *abled, that nothing was too*
 C 2 " minerall

Aq. 2. q.
 46., A. 2.

“minerall nor centrick for the
“search and reach of his wit,
“hath remembred me; *That it*
“*is an Article of our Belief, that*
“*the world began.* And therefore
“for this point, we are not under
“the insinuations and mollify-
“ings of perswasion, and conve-
“niency; nor under the reach
“and violence of Argument, or
“Demonstration, or Necessity;
“but under the Spirituall, and
“peaceable Tyranny, and easie
“yoke of sudder and present
“Faith. Nor doth he say this, that
“we should discharge our selves
“upon his word, and slumber in a
“lazy faith; for no man was ever
“more endeavourous then he in
“such inquisitions; nor he in any,
“more then in this point. But af-
“ter he had given answers to all
“the Arguments of reasonable &
“naturall men, for a beginning
“of this world; to advance Faith
“duly above Reason, he assigns
“this with other mysteries on-
“ly to her comprehension. For
“Reason is our Sword, Faith
“our

“our Target. With that we prevail
“against others, with this we de-
“fend our selves : And old, well
“disciplined Armies punished
“more severely the loss of this,
“then that.

This word, *In the beginning*,
is the beginning of this book,
which we finde first placed of all
the holy books ; And also of the
Gospel by Saint *John*, which we
know to be last written of all.
But that *last* beginning was the
first ; for *the Word was with God*,
before God created Heaven and
Earth. And *Moses* his *In the*
Beginning, hath ever been used
powerfully, and prosperously, a-
gainst Philosophers and Hereticks
relapsed into an opinion of the
worlds eternity. But Saint *John's*
In the Beginning, hath ever had
strength against the Author of
all errour, the Divel himself, if
we may beleve the relations of
exorcists, who in their disposses-
sings, mention strange obedien-
ces of the Divell at the naked
enunciation of that word. It is

Caninius
Conc. To. 1.
De Conc.
Nic.

not then all *one* Beginning ; for here God *Did*, there he *Was*. That confesses a *limitation of time*, this excludes it. The great Philosopher, (whom I call so, rather for his Conversion, then his Arguments) who was *Arius* his Advocate at the first *Nicene* Councell, assign'd a beginning between these two beginnings; saying, that after *John's eternal Beginning*, & before *Moses's timely beginning*, Christ had his beginning, being then created by God for an instrument in his generall Creation. But God forbid that any thing should need to be said against this, now. We therefore confessing *two* Beginnings, say, that this first was *simul cum tempore*, & that it is truly said of it, *Erat quando non erat*, and that it instantly vanished ; and that the last Beginning lasts yet, and ever shall : And that our Mercifull God, as he made no Creature so frail and corruptible as the *first* Beginning, which being but the first point of time, dyed as soon as it was made, flowing

ing into the next point; so though he made no creature like the *last* Beginning, (for if it had been as it, eternall, it had been no creature;) yet it pleased him to come so neer it, that our soul, though it began with that *first* Beginning, shall continue and ever last with the *last*. We may not dissemble, nor dare reprove, nor would avoid another ordinary interpretation of this *Beginning*, because it hath great and agreeing authority, and a consonance with our faith: which is, that by the *beginning* here, is meant the *Son* our Savior; for that is elsewhere said of him, *I am first and last, which is, and was, and is to come*. And hereby they would establish his coeternity, and constancialness, because he can be no creature, who is present at the first Creation. But because although to us, whom the Spirit hath made faithfully credulous, and filled us with an assurance of this truth, every conducing, and convenient application governs and commands our assent, because

Rev. i. 8.

De Purg.
l. i. c. 15.

it doth but remember us, not teach us. But to the *Jews*, who roundly deny this Exposition, & to the *Arians*, who accept it, and yet call Christ a creature, as fore-created for an Assistant in this second Creation; these detortions have small force, but as Sun-beams striking obliquely, or arrows diverted with a twig by the way, they lessen their strength, being turned upon another mark then they were destined to. And therefore by the Example of our late learned Reformers, I forbear this interpretation; the rather, because we are utterly disprovided of any history of the Worlds Creation, except we defend and maintain this Book of *Moses* to be Historical, and therefore literally to be interpreted. Which I urge not with that peremptorinesse, as *Bellarmino* doth, who answers all the Arguments of *Moses's* silence in many points maintained by that Church, with this only, *Est liber Historiarum, non Dogmatum*. For then it were improperly argued by
our

our Saviour, *If ye believed Moses, ye would believe me, for he writ of me.* There is then in *Moses*, both History and Precept, but evidently distinguishable without violence. That then this Beginning *was*, is matter of faith, and so, infallible. *When* it was, is matter of reason, and therefore various and perplex'd. In the Epistle of *Alexander the Great* to his Mother, remembred by *Cyprian* and *Augustin*, there is mention of 8000. years. The *Caldeans* have delivered observations of 470000 years. And the *Egyptians* of 100000. The *Chineses* vex us at this day, with irreconcilable accounts. And to be sure, that none shall prevent them, some have call'd themselves *Aborigenes*. The poor remedy of Lunar and other planetary years, the silly and contemptible escape that some Authors speak of running years, some of years expired and perfected; or that the account of dayes and monthes are neglected, cannot ease us, nor

John 5.

Bib. Sanct.
l. 5.

afford us line enough to fathom this bottom. The last refuge uses to be, that prophane history cannot clear, but Scripture can. Which is the best, because it is halfe true; But that the later part is true, or that God purposed to reveal it in his Book, it seems doubtfull, because *Sextus Senensis* reckons almost thirty severall supputations of the years between the Creation, and our blessed Saviours birth, all of accepted Authors, grounded upon the Scriptures; and *Pererius* confesses, he might have encreased the number by 20. And they who in a devout melancholy delight themselves with this Meditation, that they can assigne the beginning of all Arts which we use for Necessity or Ornament; and conclude, that men which cannot live without such, were not long before such inventions, forget both that many Nations want those commodities yet, & that there are as great things perish'd and forgotten, as are now remaining. Truly, the

Crea-

Creation and the *last Judgement*, are the *Diluculum* and *Crepusculum*, the *Morning* and the *Evening* twi-lights of the long day of this world. Which times, though they be not utterly dark, yet they are but of uncertain, doubtfull, and conjecturall light. Yet not equally; for the break of the day, because it hath a succession of more and more light, is clearer then the shutting in, which is overtaken with more and more darknesse; so is the birth of the world more discernable then the death, because upon this God hath cast more clouds: yet since the world in her first infancy did not speak to us at all (by any Authors;) and when she began to speak by *Moses*, she spake not plain, but diversly to divers understandings; we must return again to our strong hold, *faith*, and end with this, *That this Beginning was, and before it, Nothing.* It is elder then darknesse, which is elder then light; And was before Confusion, which is elder then

then Order, by how much the universall *Chaos* preceded forms and distinctions. A beginning so near *Eternity*, that there was no *Then*, nor a minite of *Time* between them. Of which, *Eternity* could never say, *To morrow*, nor speak as of a future thing, because this *Beginning* was the first point of time, before which, whatsoever God did, he did it uncessantly and unintermittingly; which was but the generation of the Son, and procession of the Spirit, and enjoying one another; Things, which if ever they had ended, had begun; And those be terms incompatible with *Eternity*. And therefore Saint *Augustin* says religiously and exemplarily, *If one ask me what God did before this beginning, I will not answer, as another did merrily, He made Hell for such busie inquirers: But I will sooner say, I know not, when I know not, then answer that, by which he shall be deluded which asked too high a Mystery, and he be prayesed, which answered a lie.*

*Conf. l. II.
cap. 12.*

PART

PART. 2.

NOW we have ended our Consideration of this beginning, we will begin with that, which was before it, and was Author of it, *God* himself; and bend our thoughts first upon *himself*, then upon his *Name*, and then upon the particular Name here used, *Elohim*.

Of God.

Men which seek God by reason, and naturall strength, (though we do not deny common notions and generall impressions of a soveraign power) are like Mariners which voyaged before the invention of the Compass, which were but Costers, and unwillingly left the sight of the land. Such are they which would arrive at God by this world, and contemplate him onely in his Creatures, and seeming Demonstration. Certainly, every Creature shewes God, as a glass, but glimmeringly and transitorily, by the frailty both of the

the receiver, and beholder : Our selves have his Image, as Medals, permanently and preciously delivered. But by these meditations we get no further, then to know what he *doth*, not what he *is*. But as by the use of the Compass, men safely dispatch *Ulysses* dangerous ten years travell in so many dayes, and have found out a new world richer then the old; so doth Faith, as soon as our hearts are touched with it, direct and inform it in that great search of the discovery of Gods Essence, and the new *Hierusalem*, which Reason durst not attempt. And though the faithfullest heart is not ever directly, & constantly upon God, but that it somtimes descends also to Reason ; yet it is thereby so departed from him, but that it still looks towards him, though not fully to him : as the Compass is ever Northward, though it decline, and have often variations towards East, and West. By this faith, as by reason, I know, that God is all that which all men can say
of

of all Good; I beleieve he is somewhat which no man can say nor know. For, *si scirem quid Deus esset, Deus essem.* For all acquired knowledg is by degrees, and successive; but God is impartible, and only faith which can receive it all at once, can comprehend him. Canst thou then, O my soul, when faith hath extended and enlarged thee, not as wind doth a bladder (which is the nature of humane learning) but as God hath displaid the Curtain of the firmament, and more spacionally; for thou comprehendest that, and him which comprehends it: Canst thou be satisfied with such a late knowledg of God, as is gathered from *effects*; when even reason, which feeds upon the crums and fragments of appearances and verisimilitudes, requires *causes*? Canst thou rely and leane upon so infirm a knowledg, as is delivered by negations? And because a devout speculative man hath said, *Negationes de Deo sunt verae, affirmationes autem sunt inconuenientes*, will it serue thy turn,

Dyon. 2. ca.
Cæ. Hier.
rar.

to hear, that God is that which cannot be named, cannot be comprehended, or which is nothing else? When every negation implies some privation, which cannot be safely enough admitted in God; and is, besides, so inconsiderable a kind of prooffe, that in civill and judicall practice, no man is bound by it, nor bound to prove it. Can it give thee any satisfaction, to hear God called by concrete names, *Good, just, wise*; since these words can never be without confessing *better, wiser, and more just*? Or if he be called *Best, &c.* or in such phrase, the highest degree respects some lower, and mean one: and are those in God? Or is there any Creature, any Degree of that *Best*, by which we should call God? Or art thou got any nearer, by hearing him called Abstractly, *Goodness*; since that, and such, are communicable, and daily applied to Princes? Art thou delighted with Arguments arising from Order, and Subordi-

nati-

nation of Creatures, which must at last end in some one, which ends in none? Or from the preservation of all this Universe, when men which have not had faith, and have opposed reason to reason, have escaped from all these, without confessing such a God, as thou knowest; at least, without seeing thereby, what he is? Have they furthered, or eased thee any more, who not able to consider whole and infinit God, have made a particular God, not only of every power of God, but of every benefit? And so filled the world (which our God alone doth better) with so many, that *Varro* could account 30000. and of them 300 *Jupiters*. Out of this proceeded *Dea febris*, and *Dea fraus*, and *Tenebris*, and *Onions*, and *Garlike*. For the *Egyptians*, most abundant in Idolatry, were from thence said to have Gods grow in their gardens. And *Ter-tullian*, noting that Gods became mens Creatures, said, *Homo incipit esse propitius Deo*, because
 Gods

Apol. l. 5.

Gods were beholden to men for their being. And thus did a great Greek Generall, when he pressed the Ilanders for mony, tell them, that he presented two Gods, *Vim & Suasionem*; and conformably to this they answered, that they opposed two Gods, *Paupertatem & Impossibilitatem*. And this multiplicity of Gods may teach thee, that the resultance of all these powers is *one* God, and that no place nor action is hid from him : but it teacheth not, who, nor what he is. And too particular and restrain'd are all those descents of God in his word, when he speaks of a body, and of passions, like ours. And such also is their reverend silence, who have expressed God in Hieroglyphicks, ever determining in some one power of God, without larger extent. And lastly, can thy great capacity be fulfilled with that knowledg, which the *Roman* Church affords of God ? which, as though the state of a Monarchy were too terrible, and refulgent for our sight, hath changed the King-

Kingdome of heaven into an Olygarchy ; or at least, given God leasure, and deputed Masters of his Requests, and Counsellors in his great Starr-chamber ? Thou shalt not then, O my faithfull soul, despise any of these erroneous pictures, thou shalt not destroy, nor demolish their buildings ; but thou shalt not make them thy foundation. For thou beleevest more then they pretend to teach, and art assur'd of more then thou canst utter. For if thou couldest expresse all which thou seest of God, there would be something presently beyond that. Not that God growes, but faith doth. For, God himself is so unutterable, that he hath a name which we cannot pronounce.

Of the Name of God.

Names are either to avoid confusion, and distinguish particulars, and so every day begetting new inventions, and the names often overliving the things, curious
and

and entangled Wits have vexed themselves to know, whether in the world there were more things or names;) But such a name, God who is one needs not; Or else, names are to instruct us, and expresse natures and essences. This *Adam* was able to do. And an enormous pretending Wit of our nation and age undertook to frame such a language, herein exceeding *Adam*, that whereas he named every thing by the most eminent and virtuall property, our man gave names, by the first naked enuntiation whereof, any understanding should comprehend the essence of the thing, better then by a definition. And such a name, we who know not Gods essence cannot give him. So that it is truly said, there is no name given by man to God, *Ejus essentiam adequatè representans*. And *Hermes* says humbly and reverently, *Non spero*, I cannot hope, that the maker of all Majesty, can be call'd by any one name, though compounded of many. I have therefore

Aq. I. q. 13
Ar. I.

Dial. As.
clep.

therefore sometimes suspected, that there was some degree of pride, and overboldness, in the first naming of God; the rather, because I marke, that the first which ever pronounced the name, *God*, was the Divell; and presently after the woman; who in the next chapter proceeded further, and first durst pronounce that sacred and mystick name of foure letters. For when an Angell did but Ministerially represent God wrastling with *Jacob*, he reproves *Jacob*, for asking his name; *Cur quæris nomen meum?* And so also to *Manoah*, *Why askest thou my Name, quod est mirabile?* And God, to dignify that Angell which he promises to lead his people, says, *Fear him, provoke him not, &c. For my Name is in him;* but he tels them not what it is. But since, necessity hath enforced, and Gods will hath revealed some names. For in truth, we could not say this, God cannot be named, except God could be named. To handle the Mysteries of

Gen. 3. 1.

Gen. 4. 1.

Gen. 32.
29.

Jud. 13. 18

Exod. 23.
20.

Proem. in
Heptap.

of these names, is not for the straitness of these leaves, nor of my stock. But yet I will take from *Picus*, those words which his extream learning needed not, *Ex lege, spicula linquuntur pauperibus in messe*, the richest and learnedst must leave gleanings behind them. Omitting therefore Gods attributes, *Eternity, Wisdom*, and such; and his Names communicable with Princes, and such; there are two Names proper, and expressing his Essence: One imposed by us, *God*; The other taken by God, the Name of *four* letters; for the Name, *I am*, is derived from the same root. The Name imposed by us, comes so near the other, that most Nations express it in four letters; and the *Turk* almost as Misticallly as the Hebrew, in *Abgd*, almost ineffably: And hence perchance was derived the *Pythagorean* oath, by the number of four. And in this also, that though it be given from Gods Works, not from his Essence, (for that is impossible

ble to us) yet the root signifies all this, *Curare*, *Ardere*, and *Considerare*; and is purposed and intended to signifie as much the Essence, as we can expresse; and is never afforded absolutely to any but God himself. And therefore *Aquinas*, after he had preferred the Name *I am*, above all, both because others were from *formes*, this from *Essence*; they signified some determined and limited property, this whole and entire God; and this best expressed, that nothing was past, nor future to God; he adds, yet the Name, *God*, is more proper then this, and the Name of four letters more then that.

Of which Name one says, that as there is a secret property by which we are changed into God, (referring, I think, to that, *We are made partakers of the godly nature*) so God hath a certain name, to which he hath annexed certain conditions, which being observed, he hath bound himself to be present. This is the Name, which

Aq. i. q. 13.
Ar. 8.

Ar. 11.

Tetragr.
Reuclin. de
verbo. Mi-
rifico. l. 1.
c. 6.
2 Pet. 1. 4.

the *Jews* stubbornly deny ever to have been attributed to the *Messias* in the Scriptures. This is the name, which they say none could utter, but the priests, and that the knowledg of it perished with the Temple. And this is the name by which they say our Blessed Saviour did all his miracles, having learned the true use of it, by a Scedule which he found of *Solomon's*, and that any other, by that means, might do them.

Jehovah.

How this name should be sounded, is now upon the anvile, and every body is beating and hammering upon it. That it is not *Jehova*, this governs me, that the *Septuagint* never called it so; Nor Christ; nor the Apostles, where they vouch the old Testament; Nor *Origen*, nor *Hierome*, curious in language. And though negatives have ever their infirmities, and must not be built on, this may, that our Fathers heard not the first sound of this word *Jehova*. For (for any thing appearing,) *Galatinus*, in their Age, was the first

first that offered it. For, that *Hierome* should name it in the exposition of the eighth *Psalm*, it is peremptorily averred by *Drusus*, and admitted by our learnedst Doctor, that in the old Editions it was not *Jehova*. But more then any other reason, this doth accomplish & perfect the opinion against that word, that whereas that language hath no naturall vowels inserted, but points subjected of the value and sound of our vowels, added by the *Masorits*, the Hebrew Criticks, after *Esdras*; and therefore they observe a necessity of such a naturall and infallible concurrence of consonants, that when such and such consonants meet, such and such vowels must be imagined, and sounded, by which they have an Art of reading it without points; by those rules, those vowels cannot serve those Consonants, nor the name *Jehova* be built of those four letters, and the vowels of *Adonay*.

Elohim.

Of the name used in this place,
D much

*De Noie
Tetrag.*

*Rainolds
de Idol. 2,
2, 18.*

*Genebr. de
leg. Orient.
sine punctis.*

L. 1. Sent.
Dist. 2.

much needs not. But as old age is justly charged with this sickness, that though it abound, it ever covets, though it need less then youth did: so hath also this decrepit age of the world such a sickness; for though we have now a clearer understanding of the Scriptures then former times, (for we inherit the talents and travels of all Expositors, and have overlived most of the prophecies,) and though the gross thick clouds of *Arianism* be dispersed, and so we have few enemies; yet we affect, and strain at more Arguments for the *Trinity*, then those times did, which needed them more. Hereupon hath an opinion, that by this name of *God, Elohim*, because it is *plurally* pronounced in this place, and with a *singular* verbe, the *Trinity* is insinuated, first of any begun by *Peter Lombard*, been since earnestly pursued by *Lyra*, *Galatin*, and very many. And because *Calvin*, in a brave religious scorn of this extortion, and beggarly wresting of Scriptures, denies

denyes this place, with others usually offered for that point, to concern it, and his defender *Parrens* denies any good Author to approve it, *Hunnus* opposes *Luther*, and some after, but none before, to be of that opinion. But, lest any should think this a prevarication in me, or a purpose to shew the nakedness of the Fathers of our Church, by opening their disagreeing, though in no fundamentall thing, I will also remember, that great pillars of the Roman Church differ with as much bitterness, and less reason in this point. For, when *Cajetan* had said true, that this place was not so interpretable, but yet upon false grounds, That the word *Elohim* had no singular, which is evidently false, *Catharinus* in his Animadversions upon *Cajetan*, reprehends him bitterly for his truth, and spies not his Errour: And though *Tostatus* long before said the same, and *Lumbard* were the first that writ the contrary, he

D 2 denies

Antipar.
fo. 9.

Eloah. Job.
2. & 36.

Isa. 65.

denies any to have been of *Cajetan's* opinion. It satisfies me, for the phrase, that I am taught by collation of many places in the Scriptures, that it is a meer Idiotism. And for the matter, that our Saviour never applyed this place to that purpose : And that I mark, the first place which the Fathers in the *Nicen* Councel objected against *Arius* his Philosopher, was, *Faciamus hominem*, and this never mentioned. Thus much of him, who hath said, *I have been found by them which have not sought me* : And therefore most assuredly in another place, *If thou seek me, thou shalt finde me*. I have adventured in his Name, upon his Name. Our next consideration must be his most glorious worke which he hath yet done in any time, the *Creation*.

PART

PART. 3.

Mundum tradidit disputationi eorum, ut non inveniatur homo opus quod operatus est Deus ab initio usque ad finem. So that God will be glorified both in our searching these Mysteries, because it testifies our liveliness towards him, and in our not finding them. Lawyers, more then others, have ever been Tyrants over words, and have made them accept other significations, then their nature enclined to. Hereby have Casuists drawn the word *Anathema*, which is consecrated or separated, and separated or seposed for Divine use, to signify necessarily accursed, and cut off from the communion of the Church. Hereby Criminists have commanded *Heretic*, which is but election, (and thereupon Paul gloried to be of the strictest Heretic, a Pharisee;) and the Scepticks were despised, because they were of no Heretic) to undertake

Sirac. 3. 11

Act. 6. 5.

Laert.

*Acacius de
Privil.l.1.
cap.1.*

*Scot. 2.
Sent. Dist.
1. q.5.
Percerius.*

*Sirach.17.
1.*

a capitall and infamous signification. Hereby also the Civillists have dignified the word *Priviledge*, whose ancientest meaning was, a law to the disadvantage of any private man (and so *Cicero* speaks of one banished by priviledg, and lays the names, *cruel* and *capitall* upon *Priviledg*) and appointed it to expresse only the favours and graces of Princes. Schoolmen, which have invented new things, and found out, or added Suburbs to Hell, will not be exceeded in this boldness upon words. As therefore in many other, so they have practised it in this word *create*: which being but of an even nature with *facere*, or *producere*, they have laid a necessity upon it to signifie a *Making of Nothing*; For so is Creation defined. But in this place neither the *Hebren* nor *Greek* word afford it; neither is it otherwise then indifferently used in the holy books. Somtimes of things of a preexistent matter, *He created man of Earth, and he created him a helper out of himself.* Some-

Sometimes of things but then revealed, *They are created now, and not of old.* ... Sometimes of that, whereof God is neither Creator, nor Maker, nor Concurrent, as of *Evill*; *faciens Pacem, & creans malum*: And sometimes of that which was neither created nor made by God, nor any other, as *darkness*, which is but privation; *formans lucem, & creans tenebras*. And the first that I can observe to have taken away the liberty of this word, and made it to signify, of *Nothing*, is our countryman *Bede* upon this place. For Saint *Augustin* was as opposite and diamitrall against it, as it is against truth. For he says, *facere est quod omnino non erat; creare verò est, ex eo quod jam erat educendo constituere*. Truly, it is not the power and victory of reason, that evicts the world to be made of *Nothing*; for neither this word *create* inforces it, nor is it expressly said so in any Scripture. When *Paul* says himself to be *Nothing*, it is but a diminuti-

Isa. 48. 7.

Isa. 45. 5.

Isa. 54. 7.

Aq. 1. q. 45
ar. 1.

Aug. contr.
advers. leg
& proph.

1 Cor. 22.

11

Isa. 41. 24.

Isa. 40. 17.

Ex. 15. 18.

Machab. 2.
7. 28.

on and Extenuation (not of himself, for he says there, *I am not inferior to the very chief of the Apostles*, but) of Mankind. Where it is said to Man, *Your making is of Nothing*, it is but a respective, and comparative undervaluing; as in a lower descent then that before, *All Nations before God are less then Nothing*. As in another place by a like extreme extending it is said, *Deus regnabit in eternum & ultra*: Only it is once said, *Ex nihilo fecit omnia Deus*; but in a book of no straight obligation (if the matter needed authority) and it is also well translated by us, *Of things which were not*. But therefore we may spare Divine Authority, and ease our faith too, because it is present to our reason. For, Omitting the quarrelsome contending of *Sextus Empiricus* the *Pyrrhonian*, (of the Author of which sect *Laertius* says, that he handled Philosophy bravely, having invented a way by which a man should determine nothing of every thing) who

who with his Ordinary weapon, a two-edged sword, thinks he cuts off all Arguments against production of Nothing, by this, *Non fit quod jam est, Nec quod non est; nam non patitur mutationem quod non est;* And omitting those Idolaters of Nature, the *Epicureans*, who pretending a mannerly lothness to trouble God, because *Nec bene promeritis capitur, nec tangitur ira*, indeed out of their pride are loth to be beholden to God, say, that we are sick of the fear of God, *Quo morbo mentem concusse? Timore Deorum;* And cannot therefore admit creation of Nothing, because then *Nil semine egeret*, but *ferre omnes omnia possent*, And subito exorirentur, *incerto spacio*, with such other dotages. To make our approaches nearer, and batter effectually, let him that will not confess this Nothing, assign something of which the world was made. If it be of it self, it is God: and it is God, if it be of God; who is also so simple, that it is impossible

Ca. de Ortu & interit.

Lucret.

Horace.

Lucret.

Boet. de
Consol. 5.
prof. 6.

to imagine any thing before him of which he should be compounded, or any workman to do it. For to say, as one doth, that the world might be eternall, and yet not be God, because Gods eternity is all at once, and the worlds successive, will not reconcile it ; for yet, some part of the world must be as old as God, and infinite things are equall, and equalls to God are God. The greatest Dignity which we can give this world, is, that the *Idea* of it is eternall, and was ever in God : And that he knew this world, not only *Scientiâ Intellectus*, by which he knows things which shall never be, and are in his purpose impossible, though yet possible and contingent to us ; but, after failing, become also to our knowledg impossible, (as it is yet possible that you will read this book thorow now, but if you discontinue it (which is in your liberty) it is then impossible to your knowledge, and was ever so to Gods ;) but also *Scientiâ Visionis*,
by

by which he knows only infallible things ; and therefore these *Ideas* and eternall impressions in God, may boldly be said to be God ; for nothing understands God of it self, but God ; and it is said, *Intellecta synges à patre, intelligunt & ipsa* : And with Zoroaster (if I misconceive not) *synx* is the same as *Idea* with Plato. The eternity of these *Ideas* wrought so much, and obtained so high an estimation with *Scotus*, that he thinks them the Essence of this world, and the Creation was but their Existence; which Reason and *Scaliger* reprehend roundly, when they do but ask him, whether the Creation were only of accidents.

But because all which can be said hereof is cloudy, and therefore apt to be mis-imagined, and ill interpreted, for, *obscurum loquitur quisque suo periculo*, I will turn to certain and evident things; And tell thee, O man, which art said to be the Epilogue, and *compendium* of all this world, and the

Hymen

Zoroast. O-
racul. 4.

Picus.

Mar. 16.

Hymen and Matrimoniall knot of Eternal and Mortall things, whom one says to be *all Creatures*, because the Gospel, of which onely man is capable, is sent to be *preached to all Creatures*; And wast made by Gods hands, not his commandment; and hast thy head erected to heaven, and all others to the Center; that yet onely thy heart of all others, points downwards, and onely trembles. And, oh ye chief of men, ye Princes of the Earth, (for to you especially it is said, *Terram dedit filiis hominum*; for the sons of God have the least portion thereof; And you are so Princes of the Earth, as the Divell is Prince of the Air, it is given to you to raise storms of warr and persecution) know ye by how few descents ye are derived from Nothing? you are the Children of the Lust and Excrements of your parents, they and theirs the Children of *Adam*, the child of durt, the child of Nothing. Yea, our soul, which we magnify so much, and by which

which we consider this, is a veryer upstart then our body, being but of the first head, and immediately made of Nothing : for how many souls hath this world, which were not nothing a hundred years since ? And of whole man compounded of Body and Soul, the best, and most spirituall and delicate parts, which are Honour and Pleasure, have such a neighbourhood and alliance with Nothing, that they lately were Nothing, and even now when they are, they are Nothing, or at least shall quickly become Nothing : which, even at the last great fire, shall not befall the most wretched worme, nor most abject grain of dust : for that fire shall be a purifier, not consumer to nothing. For to be Nothing, is so deep a curse, and high degree of punishment, that Hell and the prisoners there, not only have it not, but cannot wish so great a loss to themselves, nor such a frustrating of Gods purposes. Even in Hell, where if our mind could
con-

contract and gather together all the old persecutions of the first Church, where men were tormented with exquisite deaths, and oftentimes more, by being denyed that; And all the inhumanities of the Inquisition, where repentance encreaseth the torture, (for they dy also, and lose the comfort of perseverance;) And all the miseries which the mistakings, and furies, and sloth of Princes, and infinity and corrosivenes of officers, the trechery of women, and bondage of reputation hath laid upon mankind, since it was, and distil the poyson and strength of all these, and throw it upon one soul, it would not equall the torment of so much time as you sound one syllable. And for the *lasting*, if you take as many of *Plato's* years, as a million of them hath minutes, and multiply them by *Clavius* his number, which expresse how many sands would fill the hollownes to the *first Mover*, you were so far from proceeding towards the end, that
you

*In Sacro-
bos.*

you had not described one minute. In Hell, I say, to escape which, some have prayed to have *hills fall upon them*, and many horrors shadowed in the Scriptures and Fathers, none is ever said to have wished himself Nothing. Indeed, as reposedly, and at home within himself no man is an Atheist, however he pretend it, and serve the company with his braveries (as Saint *Augustine* sayes of himself, that though he knew nothing was blameable but vice, yet he seemed vicious, lest he should be blameable; and fain'd false vices when he had not true, lest he should be despised for his innocency;) so it is impossible that any man should wish himself Nothing: for we can desire nothing but that which seems satisfactory, and better to us at that time; and whatsoever is better, is something. Doth, or can any man wish that, of which, if it were granted, he should, even by his wishing it, have no sense, nor benefit? To speak truth freely,

Conf. l. 2.
cap. 3.

*Piccolo-
min. Defn.
Creat.*

ly, there was no such Nothing as this before the beginning : for, he that hath refin'd all the old Definitions, hath put this ingredient *Creabile*, (which cannot be absolutely *nothing*) into his Definition of Creation : And that *Nothing* which was, we cannot desire ; for mans will is not larger then Gods power ; and since Nothing was not a pre-existent matter, nor mother of this All, but onely a limitation when any thing began to be ; how impossible is it to return to that first point of time, since God (if it imply contradiction) cannot reduce yesterday ? Of this we will say no more ; for this *Nothing* being no creature, is more incomprehensible then all the rest : but we will proceed to that which is *All*, *Heaven and Earth*.

PART

PART 4.

ONE sayes in admiration of the spirit and sublimenesse of Abbot *Joachim* his Works, that he thinks he had read the *Book of life*. Such an acquaintance as that should he need, who would worthily expound or comprehend these words, *Heaven and Earth*. And *Francis George* in his *Harmony* sayes, That after he had curiously observed, that *the Ark of Noah*, and *our body* had the same proportion and correspondency in their parts, he was angry, when he found after, that *St Augustine* had found out that before. So natural is the disease of *Meum & Tuum* to us, that even contemplative men, which have abandon'd temporall propriety, are delighted, and have their *Complacenciam*, in having their spirituall Meditations and inventions knowne to be theirs: for, *qui velit in-*
genic

Picus.

genio cedere, rarus erit. But because to such as I, who are but Interlopers, not staple Merchants, nor of the company, nor within the commission of Expositors of the Scriptures, if any licence be granted by the Spirit to discover and possesse any part, herein, it is condition'd and qualified as the Commissions of Princes, that we attempt not any part actually possess'd before, nor disseise others; therefore of these words, so abundantly handled, by so many, so learned, as no place hath been more traded to, I will expositively say nothing, but onely a little refresh, what others have said of them, and then contemplate their immensity. All opinions about these words, whether of Men too supple and slack, and so miscarried with the streame and tide of elder Authority; or too narrow and slavish, and so coasting ever within the view and protection of Philosophy; or too singular, and so disdainning all beaten paths, may fall within one of these expositions.

positions. Either in these words *Moses* delivers roundly the intire Creation of all, and after doth but dilate and declare the Order ; which is usually assign'd to *Chrysostome* and *Basil*, govern'd by the words in *Gen. 2.4.* *In the day that the Lord God made the Earth and the Heavens; and of these, He that liveth for ever made all things together; and because the literall interpretation of successive dayes cannot subsist, where there are some dayes mention'd before the Creation of these Planets which made dayes. Or else, (which Augustine authorizeth) the Heaven signifies Angels, and the Earth Materiam primam, out of which all things were produc'd; which Averroes hath call'd Id ens quod mediat inter non esse penitus, & esse Actū. And another hath afforded it a definition, which Divines have denied to God : for he says, Est nullum predicamentum, neque Negatio. And therefore that late Italian Distiller and Sublimer of old definitions hath riddled up-*
on

Sirach. 18.
1.

In 1^o Phys.
7^o.

Arist. 7.
Met.
Piccolom.
de Defin.
Mat. primæ

on it, That it is first and last ; immortall and perishable ; formed and formelesse ; One, four, and infinite ; Good , bad , and neither ; because it is susceptible of all formes, and changeable into all. Or else Heaven must mean that *Cælum Empyreum* (which some have thought to be increate, and nothing but the refulgence of God) which is exempt from all alteration even of motion ; and the Earth to designe the *first Matter*. And in this channell came the tide of almost all accepted Expositors, till later ages somewhat diverted it. For with, and since *Lyra*, (of whom his Apologist *Dornike* sayes, *Dilirat qui cum Lyra non sentit*) they agréed much, that Heaven and Earth in this place, is the same which it is now ; And that the substantiall forms were presently in it distinctly, but other accidentall properties added successively. And therefore *Aquinas* having found danger in these words, *Præcessit informitas materiæ ejus formationem*,

1. q. 65.
Ar. 1.

nem, expounds it, *Ornatum*, not *formam*. So that this *Heaven* and *Earth*, being themselves and all between them, is this World; the common house and City of Gods and men, in *Cicero's* words; and the corporeal and visible image and son of the invisible God, in the description of the *Academicks*: which being but one, (for *Universum est omnia versa in unum*) hath been the subject of Gods labor, and providence, and delight, perchance almost six thousand yeares; whose uppermost first moving Orbe is too swift for our thoughts to overtake, if it dispatch in every hour three thousand times the compass of the Earth, and this exceeds fifteen thousand miles. In whose firmament are scattered more *Eyes* (for our use, not their owne) then any Cyphers can esteeme or expresse. For, how weake a stomach to digest knowledge, or how strong and misgovern'd faith against common sense hath he, that is content to rest in their
num-

Nat. De-
or. 2.

Gilbert. de
Magn. l. 6.
c. 3.

Conf. 12.

number of 1022 Stars? whose nearer regions are illustrated with the Planets, which work so effectually upon man, that they have often stop'd his further search, and been themselves by him deified; And whose navell, this Earth, which cannot stir, for every other place is upwards to it, and is under the water; yet not surrounded, and is mans prison and palace, yea man himself, (*for terra est quam calco, & terra quam porto, says Augustin:*) A world, which when God had made, *he saw it was very good*; and when it became very bad, because *we* would not repent, *he* did: and more then once; for *he repented that he made it*, and then that *he destroyed it*; becoming for our sakes, who were unnaturally constant (though in sinning) unnaturally changeable in affection: And when we dis-esteem'd his benefits, and used not this world aright, but rather chose Hell, *he*, to dignify his own work, left Heaven it self, to pass a life in this world:

world : Of the glory of which, and the inhabitants of it, we shall best end in the words of *Sirach's Son*, *When we have spoken much, we cannot attain unto them; but the sum of all is, that God is all.* But because, as the same man says, *When a man hath done his best, he must begin again; and when he thinks to come to an end, he must go again to his labour;* let us further consider what love we may bear to the world: for, to love it too much, is to love it too little; as overpraising is a kind of libelling. For a man may oppress a favorite or officer with so much commendation, as the Prince neglected and diminished thereby, may be jealous, and ruine him. Ambassadors in their first accesses to Princes, use not to apply themselves, nor divert their eye upon any, untill they have made their first Dispatch, and find themselves next the Prince; and after acknowledging and respect the beams of his Majesty in the beauties and dignities of the rest. So should
our

Ch. 43. 27.

Cha. 18. 6.

Malaguz-
zi. Theſo.
Polit. par.
2. fo. 60.

our ſoul do, between God, and his Creatures; for what is there in this world immediately and primarily worthy our love, which (by acception) is worthy the love of God? *Earth* and *Heaven* are but the foot-ftool of God: But *Earth it ſelf* is but the foot-ball of wiſe men. How like a Strumpet deales this world with the Princes of it? Every one thinks he poſſeſſeth all, and his ſervants have more at her hand then he; and theirs, then they. They think they compaſs the *Earth*, and a *Job* is not within their reach. A buſie Wit hath taken the pains to ſurvey the poſſeſſions of ſome Princes: & he tels us, that the *Spaniſh* King hath in *Europe* almoſt three hundred thouſand miles, and in the new world ſeven millions, beſides the borders of *Africk*, and all his Iſlands: And we ſay, the Sun cannot hide himſelf from his Eye, nor ſhine out of his Dominions. Yet let him meaſure right, and the *Turke* exceeds him, and him the *Perſian*;

an; the *Tamar* him, and him
Prete-Jan. There came an E-
 dict from the Emperour (saith the
 Gospel) that the whole world
 should be taxed: And when the
 Bishop of Rome is covetous of one
 treasure, and expensive of another,
 he gives and applies to some one
 the Indulgences *Urbis & Orbis*.
 And alas, how many greater King-
 domes are there in the world,
 which know not that there is such
 a Bishop or Emperour? Ambiti-
 on rests not there: The *Turke*,
 and less Princes, have stiled them-
 selves *King of Kings*, and *Lord*
of Lords, and *chosen to God*. Chri-
 stian Princes, in no impure times,
 have taken (nay given to them-
 selves) ^a *Numen nostrum*, and
^b *Divina Oracula*, and *Sacra*
Scripta to their Laws. Of them
 also some speak so tremblingly,
 that they say, to dispute their A-
 ctions is sacrileg. And their
^c *Baldus* says of him, *Est omnia, &*
super omnia, & facit ut Deus;
habet enim cœleste arbitrium. But
 more roundly the Canonists of
 E their

Luk. 2. 1.

^a *Justinian.*
Proem.

^b *Acacius*
l. 1. c. 6.

Cassã. Cat.
glo. Mud.

P. 5. Conf.
24. 50.

^c *De nova*
forma fide-
lit. c. 1.

Extra fo.
22. ca. cum
Intergloss.

Distin. 96.
l. Satir.
And Mar-
tial to Do-
mitian, l. 8.
2.

Munster
l. i. c. 16.

their Bishop, *Qui negat Dominum Deum nostrum Papam, &c.* which title the Emperour *Constantine* also long before afforded him. But alas, what are these our fellow-ants, our fellow-durt, our fellow-nothings, compared to that God whom they make but their pattern? And how little have any of these, compared to the whole Earth? whose hills, though they erect their heads beyond the Country of Meteors, and set their foot, in one land, and cast their shadow into another, are but as warts upon our face: And her vaults, and caverns, the bed of the winds, and the secret streets and passages of all rivers, and Hell itself, though they afford it three thousand great miles, are but as so many wrinkles, and pock-holes. A prince is Pilot of a great ship, a Kingdome; we of a pinnace, a family, or a less skiff, our selves: and howsoever we be tossed, we cannot perish; for our haven (if we will) is even in the midst of the Sea; and where we dy, our home meets

meet us. If he be a lion and live by prey, and wast amongst Cedars and pines, and I a mole, and scratch out my bed in the ground, happy in this, that I cannot see him : If he be a butterfly, the son of a Silkworm, and I a *Scarab*, the seed of durt ; If he go to execution in a Chariot, and I in a Cart or by foot, where is the glorious advantage ? If I can have (or if I can want) those things which the *Son of Sirach* calls principall, water, fire, and iron, salt and meal, wheat and hony, milk, and the blood of grapes, oyle, and clothing ; If I can *prandere Olus*, and so need not Kings ; Or can use Kings, and so need not *prandere Olus* : In one word, if I do not *frui* (which, is, set my delight, and affection only due to God) but *Uti* the Creatures of this world, this world is mine ; and to me belong those words, *Subdue the Earth, and rule over all Creatures* ; and as God is proprietary, I am *usufructuarius* of this Heaven and

C. 39.26.

Horace.

Lombard.

l. 1. Dist. 1.

Gen. 1.28.

Auson.

Earth which God created in the beginning. And here, because *Nemo sileus placuit, multi brevitate*, shall be the end.

Rev. 3. 20.

O Eternall and Almighty power, which being infinite, hast enabled a limited creature, Faith, to comprehend thee; And being, even to Angels but a passive Mirror and looking-glasse, art to us an Active guest and domestick, (for thou hast said, I stand at the door and knock, if any man hear me, and open the doore, I will come in unto him, and sup with him, and he with me, and so thou dwellest in our hearts; And not there only, but even in our mouths; for though thou beest greater, and more remov'd, yet humbler and more communicable then the Kings of Egypt, or Roman Emperours, which disdain'd their particular distinguishing Names, for Pharaoh and Caesar, names of confusion; hast contracted thine immensity, and shut thy selfe within Syllables, and accepted a Name from
us;

us ; O keep and defend my tongue from misusing that Name in lightnesse, passion, or falsehood ; and my heart, from mistaking thy Nature, by an inordinate preferring thy Justice before thy Mercy, or advancing this before that. And as, though thy self hadst no beginning thou gavest a beginning to all things in which thou wouldst be served and glorified ; so, though this soul of mine, by which I partake thee, begin not now, yet let this minute, O God, this happy minute of thy visitation, be the beginning of her conversion, and shaking away confusion, darknesse, and barrennesse ; and let her now produce Creatures, thoughts, words, and deeds agreeable to thee. And let her not produce them, O God, out of any contemplation, or (I cannot say, *Idæa*, but) *Chimæra* of my worthinesse, either because I am a man and no worme, and within the pale of thy Church, and not in the wild forrest, and enlightned with some glimerings of Naturall knowledge ; but meerely out of Nothing : Nothing prexis-

tent in her selfe, but by power of thy Divine will and word. By which, as thou didst so make Heaven, as thou didst not neglect Earth, and madest them answerable and agreeable to one another, so let my Soul's Creatures have that temper and Harmony, that they be not by a misdevout consideration of the next life, stupidly and treacherously negligent of the offices and duties which thou enjoynest amongst us in this life; nor so anxious in these, that the other (which is our better business, though this also must be attended) be the less endeavoured. Thou hast, O God, denied even to Angells, the ability of arriving from one Extreme to another, without passing the mean way between. Nor can we pass from the prison of our Mothers womb, to thy palace, but we must walk (in that pace whereto thou hast enabled us) through the street of this life, and not sleep at the first corner, nor in the midst. Yet since my soul is sent immediately from thee, (let me for her return) rely,

not

not principally, but wholly upon thee, and thy word: and for this body, made of preordained matter, and instruments, let me so use the materiall means of her sustaining, that I neither neglect the seeking, nor grudge the missing of the Conveniencies of this life: And that for fame, which is a mean Nature between them, I so esteem opinion, that I despise not others thoughts of me, since most men are such, as most men think they be: nor so reverence it, that I make it alwayes the rule of my Actions. And because in this world my Body was first made, and then my Soul, but in the next my soul shall be first, and then my body, In my Exterior and morall conversation let my first and present care be to give them satisfaction with whom I am mingled, because they may be scandaliz'd, but thou, which seest hearts, canst not: But for my faith, let my first relation be to thee, because of that thou art justly jealous, which they cannot be. Grant these requests, O God, if I have asked fit things fitly, and

Sap. 16.20

as many more, under the same limitations, as are within that prayer which (As thy Manna, which was meat for all tastes, and served to the appetite of him which took it, and was that which every man would) includes all which all can aske, Our Father which art, &c.

E X O D U S



EXODUS C. I. V. I.

Now these are the Names
of the Children of Israel
which came into Egypt,
&c.

IN this book our entrance is a *going out*:
for *Exodus* is *Excitus*. The Meditation upon Gods works is infinite; and whatsoever is so, is Circular, and returns into it selfe, and is every where beginning and ending, and yet no where either: Which the Jews (the children of God by his first spouse the *Law*, as we are by *Grace*, his second) express'd in their round Temples; for God
E 5 him-

Of *Exodus*

Contro-
versies.

himselfe is so much a Circle, as being every where without any corner, (that is, never hid from our Inquisition;) yet he is no where any part of a straight line, (that is, may not be directly and presently beheld and contemplated) but either we must seek his Image in his works, or his will in his words; which, whether they be plain or darke, are ever true, and guide us aright. For, as well the Pillar of *Cloud*, as that of *Fire*, did the Office of directing. Yea, oftentimes, where fewest Expositors contribute their helps, the Spirit of God alone enlightens us best; for many lights cast many shadows, and since controverted Divinity became an occupation, the Distortions and violenceing of Scriptures, by Christians themselves, have wounded the Scriptures more, then the old Philosophy or *Turcism*. So that that is applyable to us, which *Seneca* says of *Csars* murderers, *Plures amici quam inimici eum interfecerunt*. From which indulgence

gence to our own affections, that should somewhat deterr us, which *Pliny* says of the same business, *Isidem pugionibus quibus Cesare*
interfecerunt, sibi mortem consci-
verunt. For we kill our own souls certainly, when we seek passionately to draw truth into doubt and disputation.

I do not (I hope) in undertaking the Meditation upon this verse, incur the fault of them, who for ostentation and magnifying their wits, excerpt and tear shapeless and insignificant rags of a word or two, from whole sentences, and make them obey their purpose in discoursing; The Souldiers would not divide our Saviours garment, though past his use and his propriety. No garment is so neer God as his word: which is so much his, as it is *he*. His flesh, though dignified with unexpressible priviledges, is not so near God, as his word: for that is *Spiritus Oris*. And in the Incarnation, the Act was onely of one Person, but the whole Trinity

Short
Texts.

Literall
Sense.

ty speaks in every word. They therefore which stub up these severall roots, and mangle them into chips, in making the word of God not such, (for the word of God is not the word of God in any other sense then literall (and that also is not the literall, which the letter seems to present, for so to diverse understandings there might be diverse literall senses; but it is called literall, to distinguish it from the Morall, Allegoricall, and the other senses; and is that which the Holy Ghost doth in that place principally intend:) they, I say, do what they can this way, to make God, whose word it is pretended to be, no God. They which build, must take the solid stone, not the rubbish. Of which, though there be none in the word of God, yet often unsincere translations, to justifie our prejudices and foreconceived opinions, and the underminings and batteries of Hereticks, and the curious refinings of the Allegoricall Fathers, which have made the

the Scriptures, which are stronge
 toyles, to catch and destroy the
 bore and bear which devaſt our
 Lords vineyard, ſine cobwebs to
 catch flies; And of ſtrong gables,
 by which we might anker in all
 ſtorms of Diſputation and Perſe-
 cution, the threads of ſilkworms,
 curious vanities and exceſſes (for
 do not many among us ſtudy even
 the Scriptures only for ornament?)
 theſe, I ſay, may ſo brufe them, and
 raiſe ſo much duſt, as may blinde
 our Eyes, and make us ſee no-
 thing, by coveting too much.
 He which firſt invented the cut-
 ting of Marble, had (ſays *Pliny*)
importunum ingenium; a wit that
 would take no answer nor denyal.
 So have they which break theſe
 Sentences, *importuna ingenia*,
 unſeaſonable and murmuring ſpi-
 rits. When God out of his a-
 bundance affords them whole
 Sentences, yea Chapters, rather
 then not have enough to break
 to their auditory, they will at-
 tempt to feed miraculoſly great
 Congregations with a loafe or
 two

two, and a few fishes; that is, with two or three incoherent words of a Sentence. I remember I have read of a General, who, having at last carryed a town, yet not meerly by force, but upon this article, That in sign of subjection they should admit him to take away one row of stones round about their wall, chose to take the undermost row, by which the whole wall ruined. So do they demolish Gods fairest Temple, his Word, which pick out such stones, and deface the integrity of it, so much, as neither that which they take, nor that which they leave, is the word of God. In the Temple was admitted no sound of hammer, nor in the building of this great patriarchal Catholick Church, of which every one of us is a little chappel, should the word be otherwise wrested or broken, but taken intirely as it is offered and presented. But I do not at this time trangress this rule, both because I made not choice of this unperfect sentence, but

Of this
Text.

but prosecute my first purpose of taking the beginning of every book : and because this verse is not so unperfect, but that radically and virtually it comprehends all the book ; which being a history of Gods miraculous Mercy to his, is best intimated or Epitomized in that first part, which is insinuated in this verse, from how small a number he propagated so great a Nation. Upon this confidence, and conscience of purposing good, I proceed in these Sermons; for they are such, in the allowance of him whom they have stiled *resolutissimum et Christianissimum Doctorem*; for he says *Scriptor manu predicat*. And that to write books, though one gain and profit temporally by it, yet if the finall respect be the glory of God, is *latriæ veneratio*, and more honorable to the Church, then the multiplication of vocal prayers, *Imo, quam insolens Missarum inculcatio*. Did the Author of that book, the Preacher, make vocal Sermons? Though these lack thus much of

Ser-

Unvocal
preaching.

*Gerf. de
laude Scr.
confid. 1^a.*

Division.

Sermons, that they have no Auditory, yet as Saint *Bernard* did almost glory, that *Oakes* and *Beeches* were his Masters, I shall be content that *Oakes* and *Beeches* be my schollers, and witnesses of my solitary Meditations. Therefore, after I shall have spoken a few words in generall of this book, I will proceed to a neerer consideration of this verse; first, As it begins to present a Register of their Names, whom God appointed to be the foundation of his many great works; And then, As it doth virtually comprehend those particular testimonies of Gods love to his people.

In the first, we will look *Why God is willing, that those through whom God prepares his miracles, should be named. Secondly, why they are in divers places diversly named. Then, why their number is expressed; And why that also diversly, in divers places. And lastly, whether there bee no Mystery in their Number, Seventy.*

In

In the second part, wherein out of this verse radically will arise to our consideration, all his favors to his chosen, expressed in this book, we shall have occasion to contemplate *Gods Mercy*; and that, In bringing them into *Egypt*, In propagating them there, In delivering them from thence, and in nourishing them in the wilderness. Secondly his *Power*, Expressed in his many Miracles: Thirdly his *Justice*, in their pressures in *Egypt*, and the wilderness: And lastly his *Judgments*, in affording them a law for their direction.

Exodus.

When this Book became a particular book, that is, when *Moses* his book was divided into five parts, I cannot trace. Not only the first Christian Councells, which establish'd or declared the Canon of Scripture, and all the earliest Expositors thereof, whether Christians or Jews, but the

Sep-

Of *Moses*
five Books

Comment.
in Pentat.

Septuagint, almost 300. years before Christ, acknowledge this partition. Yet, that *Moses* left it a continued work, or at least not thus distributed, it seems evident, both because the Hebrew names of these books are not significant, but are only the first words of the book, (as we use to cite the Imperiall and the Canon laws) And because by *Conradus Pellicanus* I am taught, that *Moses*, according to the 52. *Hebdomades*, distinguished the *Pentateuch* into so many sections, of which this is the 13. And *Josephus Simlerus* notes, that the first letter here, which ordinarily hath no use, but grace, hath in this place the force of a conjunction. And so *Lyra*, and many others acknowledge, that this is but a continuing of the former History. Besides the reasons which moved those times to make this a singular Book, I may add this, That God, when he had in that part of *Moses* book which we call *Genesis*, expressed fully, that by creating

ating from Nothing, before *Nature* was, he needed not her to begin his glorious work; so in this he declares especially, that he hath not so assumed *Nature* into a Collegueship with himself, that he cannot leave her out, or go besides her, and neglect her, or go directly against her when it pleases him: And therefore this book is, more then any other, a Register of his *Miracles*. Of which book this is notable, it consisting of the most particular ceremoniall parts, wherein the Jews yet persist, and we faithfully see already accomplished, and therefore likelyest to minister matter of quarrell and difference between us, of all other books in the Bible, is best agreed upon; and fewer differences between ours and their Copies then in any other book: so equally careful have al parties been to preserve the Records of his *Miracles* intemperate.

PART



PART. I.

Names.

Antiq. l. 2.
c. 4.

I Come now to the first Part :
In which, the first Consideration is, *Why God would have them named ? These are the Names, &c.* Josephus delivering the same History, sayes, that he would not have ascribed the Names, because they are of an hard and unpleasant sound, but that some had defamed the Nation, as *Egyptians* ; and denied them to be *Mesopotamians*. It hath therefore one good use, to distinguish them from profane Nations : But the chiefest is, That they are inserted into this Book for an everlasting honour both to God and them. Amongst men, all Depositaries of our Memories, all means which we have trusted with the preserving of our Names, putrifie and perish. Of the infinite numbers of the Medals of the Emperors, some one happy Antiquary,

tiquary, with much pain, travell, cost, and most faith, beleeves he hath recovered some one rusty piece, which deformity makes reverend to him, and yet is indeed the fresh work of an Impostor.

The very places of the *Obelises*, and *Pyramides* are forgotten, and the purpose why they were erected. Books themselves are subject to the mercy of the Magistrate: and as though the ignorant had not been enemy enough for them, the Learned unnaturally and treacherously contribute to their destruction, by rasure and mis-interpretation.

Caligula would abolish *Homer*, *Virgil*, and all the Lawyers Works, and eternize himself and his time in Medals: The Senate, after his death, melted all them: Of their brass his Wife *Messalina* made the Statue of her beloved Player; and where is that? But Names honoured with a place in this book, cannot perish, because the Book cannot. Next to the glory of having his name entred into the

Book

Book of Life, this is the second, to have been matriculatted in this Register, for an example or instrument of good. *Lazarus* his name is enrolled, but the wicked rich mans omitted. How often in the Scriptures is the word *Name*, for *honour, fame, vertue*? How often doth God accurse with abolishing the *Name*? *Thou shalt destroy their Name*, Deut. 7. 24. And, *I wil destroy their Name de sub cælo*, Deut. 9. 14. And, *Non seminabitur de Nomine tuo*, Nah. 1. 14. With which curse also the civill *Ephesian* Law punished the burner of the Temple, that none should name him. And in the same phrase doth God expresse his blessings to *Abraham*, Gen. 12. 2. and often elsewhere, *I will make thy Name great*. Which, without God, those vaine attempters of the Tower of *Babel* endeavoured: for it is said, Gen. 11. 4. They did it, to get themselves a *Name*. Whether *Nomen* be *Novimen*, or *Notamen*, it is still to make one known: and God, which cannot be known by his

his *own* Name, may nearlyest by the names and prosperity of *his*. And therefore, for his own sake, he is carefull to have his servants named. *He calleth his own sheep by name*; And, *Scribe Nomen Diei hujus*, says he to *Ezekiel*, c.24.2. Of all Nations, the Jews have most chastly preserved that Ceremony of abstaining from ethnick Names. At this time, when by their presures they need most to descend to that common degree of flattery, to take the names of the Princes by whose leave they live, they do not degenerate into it, when almost all Christendom hath strai- ed into that scandalous fashion, of returning to heathen Names, as though they were ashamed of their Examples. And almost in all their Names, the Jews have either testified some event past, or prophecied or prayed for some good to come: In no language are Names so significant. So that if one consider diligently the senes of the Names register'd here, he will not so soon say, That the
Names

Joh. 10.

Ethnick
Names.

Significant
Names.

Names are in the History, as that the History is in the Names. For, *Levi* is coupled to God, which notes Gods calling. *Simeon*, bearing and obedient, where their willingness is intimated. *Juda* is confessing and praising, which results of the rest. *Zebulon* is a dwelling, because they are established in God : in whom, because they have both a Civill policy, and a Military, *Dan* is a Judgment, and *Gad*, a Garrison. In which, that they may be exercised in continual occasions of meriting, *Naphtali* is a wrestling. And to crown all, *Asher* is complete blessedness. The other Names have their peculiar force, which will not come into this room : but I entred the rather into this Meditation and opinion, because I find the Scriptures often to allude to the Name, and somtimes express it, as 1 Sam. 25. 25. *As his name is, so is he, Nabal, a fool.* And in Exod. 15. 23. *Therefore the name of the place was called bitter.* And the Romans also had so much respect to the ominous-

ominousness of good Names, that when in Musters every Souldier was to be called by Name, they were diligent to begin with one of a good and promising Name, which *Festus* reckons to be *Valerius*, *Salvius*, *Statorius*, and such. And I have read in some of the Criminalists, that to have an ill Name, in this sense, not *mala fama*, was *Judicium ad torturam*. *Origen* exaggerating pathetically the gradations of *Abraham's* sorrow at the immolation of his son, after he hath expostulated with God why he would remember him of the Name *son*, and why of *Beloved son*, rests most upon the last, that he would call him by his Name *Isaac*, which signifies *joy*, in a commandement of so much *birterness*. It may be then some occasion of naming them in this place, that as these men were instruments of this work of God, so their names did sub-obscurely foresignifie it. For Reason, the common soul to all lawes, forbids that either great

F

punish-

*Cic. l. i. de
Divinat.*

*Hom. 8. in
Gen.*

Briss. form.
fo. 604.

Lex Ruf.
Can.

Changed
Names.

Fr. George
pro fo. 17.

punishments should be inflicted otherwise then *Nominatim*; *Non nisi nominatim liberi exheredandi*: Or that great benefits should be in any other sort conferr'd. For conformably to this case, which now we consider, of delivering persons from bondage, the law is, *Servis non nisi Nominatim libertas danda est*. Of this Honour to his servants, to be remembered by *Name*, God hath been so diligent, that sometimes himself hath imposed the Name before the birth, and sometimes changed it to a higher signification, when he purposed to exalt the person. It is noted, that to *Abram's* Name he added a letter, whose number made the whole Name equal to the words, *Creavit Hominem*. So that the multiplying of his seed, was a work not inferior to the Creation. And from *Sarai's* Name he took a letter, which expressed the number *ten*, and repos'd one, which made but *five*; so that she contributed that five which man wanted before, to shew a mutuall indigence and

and Supplement. How much Schismatick disputation hath proceeded from the change of *Simon's Name* into *Peter* ? What a Majestick change had *James* and *John* into the *Sons of Thunder* ? yet God not only forbore ever such vast Names, as *Pharaoh* gave *Joseph*, which is not only *Expounder of secrets*, but *Saviour of the world* : which also the Roman Emperors assumed in many Coyns, (*Aeternitas Caesaris*, And *Caesar salus*, And *Servator*, And *Restaurator Orbis* ;) but (to my remembrance, and observation) he never added other Name, as a *pronomén*, or *cognomen*, or such : To shew (I think) that man brought not part of his Dignity, and God added ; but that God, when he will change a man, begins, and works, and perfects all himself. For though corrupt custom hath authorised it now, And, *Gaudet pronomine molles auricula* ; yet the *Romans* themselves, from whom we have this burden of many Names, till they

Mat. 15.

Mar. 13.

Ge. 41. 41.

Addition
to Names.

Robortellus
de Nomi-
nibus.

Politianus
Miscel. C. 31

were mingled with the *Sabins*, used but one Name. And before that Custom got to be noble, their slaves, only when they were manumitted, were forced to accept three names. In this Excess of Names the Christians have exceeded their patterns: for to omit the vain and empty fulness in *Paracelsus* Name, which of the Ancients equals that grave, wise Author, which writes himself, *Pulmannus Anicius Manlius Torquatus Severinus Boethius*? But God hath barely and nakedly, but permanently engrav'd these Names. Which shall never be subject to that obscurity, which *Aufonius* imputes to one who was Master to an Emperor, and rewarded with a Consulship, but overswaid with his Colleague, that men were fain to inquire, *Quibus Consulib. gesserit consulatum*. But wheresoever these Names shall be mentioned, the Miraculous History shall be call'd to memory; And wheresoever the History is remembered, their Names shall be refresh'd.

Di-

Diversity in Names.

Our next consideration is, *Why they are diversly named? and not alwayes alike,* in *Gen. 46.* and here, and in *Deuteronomy*, and the other places where they are spoken of? And this belongs not only to this case, but to many others in the Holy Bible. *Josua* and *Iesus* is all one. So is *Chonia*, and *Jechonias*. And how multinominous is the father in law of *Moses*? And the name *Nebrycadrezor* is observ'd to be written seven severall wayes in the Prophets. To change the Name, in the party himself is, by many laws, *Dolus*; and when a Notary doth it, he is *falsarius*; faults penall and infamous. And therefore laws have provided, that in instruments of contract, and in publick Registers, all the Names, Sur-names and additions shall be inserted; and they forbid *Abbreviations*; and they appoint a more conspicuous and more permanent Character to express them. So ne-

Acacius de
privil. fu-
ris.

cessary is a certainty and constancy in the Names. Some late interpreters of the law, teach, that false Latin in Grammer, in Edicts or Rescripts from the Imperiall Chamber, or any other secular Prince or Court, doth not annihilate or vitiate the whole writing, because all they may be well enough presum'd not to understand Latine; But the *Bulls* of the Popes, and decrees in the Court of *Rome* are defeated and annulled by such a corruption, because their sufficiency in that point being presumed, it shall be justly thought subreptitious, what ever issues faulty and defective in that kind. So, though Error and variety in Names, may be pardonable in profane Histories, especially such as translate from Authors of other language, yet the wisdom and constancy of that one Author of all these books, the Holy Ghost, is likely to defend and establish all his instruments, chosen for building this frame of Scriptures, from any uncertaine

certaine wavering and vacillation.

The *Cabalists* therefore, which are the Anatomists of words, and have a Theologicall Alchimy to draw soveraigne tinctures and spirits from plain and grosse literall matter, observe in every variety some great mystick signification; but so it is almost in every Hebrew name and word. *Lyra*, who is not so refined, yet very Judaick too, thinks, that as with the Latin, *Cholaus*, *Choletus*, *Cholinus*, and *Nicolaus* is one Name; so it is in the variation of names in the Scriptures. But oftentimes, neither the sound, nor letter, nor signification, nor beginning nor ending, nor roote, nor branch, have any affinity: as himsele (though corruptly) says, that *Esau*, *Seir*, and *Edom* are one name. It may be some laziness to answer every thing thus, *It is so, because God would have it so*; yet he which goes further, and asks, *Why Gods will was so*, inquires for

Gen. 36.

*Difference
in things
not essen-
tiall.*

something above God. For, find me something that enclines God, and I will worship that. since therefore this variety of Names fals out in no place, where the certainty of the person or History is therby offuscate, I encline to think, that another usefull document arises from this admitting of variety; which seems to me to be this, that God in his eternall & ever-present omniscience, foreseeing that his universal, Christian, Catholick Church, imaged, and conceived, and begotten by him in his eternall decree, born and brought to light when he travail'd and labored in those bitter agonies and throes of his passion, nourced ever more delicately and preciously then any natural children, (for they are fed with their Mothers blood in their womb, but we with the blood of our most Blessed Saviour all our lives,) foreseeing, I say, that this his dearly beloved Spouse, and Sister, and Daughter, the Church, should in her latter Age suffer many convulsions

ons, distractions, rents, schisms, and wounds, by the severe and unrectified Zeal of many, who should impose necessity upon indifferent things, and oblige all the World to one precise forme of exterior worship, and Ecclesiastick policie; averring that every degree, and minute and scruple of all circumstances which may be admitted in either beleif or practice, is certainly, constantly, expressly, and obligatorily exhibited in the Scriptures; and that Grace, and Salvation is in this unity and no where else; his Wisdom was mercifully pleas'd, that those particular Churches, devout parts of the Universall, which, in our Age, keeping still the foundation and corner stone Christ Jesus, should piously abandon the spacious & specious super-edifications which the Church of *Rome* had built therupon, should from this variety of Names in the Bible it selfe, be provided of an argument, *That an unity and consonance in things not essentiall, is not*

Joh. 10. 16

so necessarily requisite as is imagined. Certainly, when the Gentils were assum'd into the Church, they entred into the same fundamentall faith and religion with the Jews, as *Musculus* truly notes; and this conjunction in the roote and foundation, fulfill'd that which was said, *Fiet unum Ovile, & unus Pastor*, One fold, and one shepherd. For, by that before, you may see that all Christs sheep are not alwayes in one fold, Other sheep have I also, which are not of this fold. So, all his sheep are of one fold, that is, under one Shepherd, Christ; yet not of one fold, that is, not in one place, nor form. For, that which was strayed and alone, was his sheep; much more any flock which hearken together to his voice, his Word, and feed together upon his Sacraments. Therefore that Church from which we are by Gods Mercy escaped, because upon the foundation, which we yet embrace together, Redemption in Christ, they had built so many stories high

high, as the foundation was, though not destroyed, yet hid and obscured ; And their Additions were of so dangerous a construction, and appearance, and misapplyableness, that to tender consciences they seem'd Idolatrous, and are certainly scandalous and very slippery, and declinable into Idolatry, though the Church be not in circumstantiall and deduced points, at unity with us, nor it self ; (for, with what tragick rage do the Sectaries of *Thomas* and *Scotus* prosecute their differences ? and how impetuously doth *Molinas* and his Disciples at this day, impugne the common doctrine of grace and freewill ? And though these points be not immediately fundamentall points of faith, yet radically they are, and as neer the root as most of those things wherein we and they differ ;) yet though we branch out *East & West*, that Church concurs with us in the root, and sucks her vegetation from one and the same ground, *Christ Jesus* ; who, as it is

in

Cant. 1. 12

in the *Canticle*, lies between the breasts of his Church, and gives suck on both sides. And of that Church which is departed from us, disunited by an opinion of a necessity that all should be united in one form, and that theirs is it, since they keep their right foot fast upon the Rock Christ, I dare not pronounce that she is not our Sister; but

Cant. 8. 9.

rather as in the same *Song of Solomon's*, *We have a little sister, and she hath no breasts: if she be a wall, we will build upon her a silver palace.* If therefore she be a wall, That is, *Because* she is a wall; for so *Lyra* expounds those words, as on her part, she shall be safer from ruine, if she apply her self to receive a *silver palace* of Order, and that Hierarchy which is most convenient and proportionall to that ground and state wherein God hath planted her; and she may not transplant her self: So shall we best conserve the integrity of our own body, of which she is a member, if we labo-

laboriously build upon her, and not tempestuously and ruinously demolish and annull her; but rather cherish and foment her vitall and wholesome parts, then either cut, or suffer them to rot or moulder off. As naturall, so politick bodies have *Cutem, & Cuticulam*. The little thin skin which covers al our body, may be broken without pain or danger, and may reunite it selfe, because it consists not of the chief and principiant parts. But if in the skin it self, there be any solution or division, which is seldom without drawing of blood, no art nor good disposition of Nature, can ever bring the parts together again, and restore the same substance, though it seem to the ey to have sodder'd it self. It will ever seem so much as a deforming Scar, but is in truth a breach. Outward Worship is this *Cuticula*: and integrity of faith the skin it self. And if the first be touched with any thing too corrosive, it will quickly pierce the other; and so Schism, which is a departure from

from obedience, will quickly become Heresie, which is a wilfull deflexion from the way of faith? Which is not yet, so long as the main skin is inviolate: for so long that Church which despises another Church, is it self no other then that of which the *Psalm* speaks, *Ecclesia Malignantium*. Thus much was to my understanding naturally occasioned and presented by this variety of Names in the Scriptures: For, if *Esau*, *Edom*, and *Seir* were but one man; *Jethro* and *Reuel*, &c. but one man, which have no consonance with one another, and might thereby discredit and enervate any History but this, which is the fountain of truth; so Synagogue and Church is the same thing, and of the Church, *Roman* and *Reformed*, and all other distinctions of place, Discipline, or Person, but one Church, journeying to one *Hierusalem*, and directed by one guide, Christ Jesus; In which, though this Unity of things not fundamentall, be not
abso-

absolutely necessary, yet it were so comely and proportionall with the foundation it self, if it were at Unity in these things also, that though in my poor opinion, the form of Gods worship, established in the Church of *England* be more convenient, and advantageous then of any other Kingdome, both to provoke and kindle devotion, and also to fix it, that it stray not into infinite expansions and Subdivisions; (into the former of which, Churches utterly despoyl'd of Ceremonies, seem to me to have fallen; and the *Roman* Church, by presenting innumerable objects, into the later.) And though to all my thanksgivings to God, I ever humbly acknowledg, as one of his greatest Mercies to me, that he gave me my Pasture in this Park, and my milk from the breasts of this Church, yet out of a fervent, and (I hope) not inordinate affection, even to such an Unity, I do zealously wish, that the whole catholick Church, were reduced to such Unity and agreement, in the

the form and profession Established, in any one of these Churches (though ours were principally to be wished) which have not by any additions destroyed the foundation and possibility of salvation in Christ Jesus; That then the Church, discharged of disputations, and misapprehensions, and this defensive warr, might contemplate Christ clearly and uniformly. For now he appears to her, as in *Cant. 2. 9.* *He standeth behind a wall, looking forth of the window, shewing himself through the grate.* But then, when all had one appetite, and one food, one nostrill and one perfume, the Church had obtained that which she then asked, *Arise ô North, and come ô South, and blow on my garden, that the spices thereof may flow out.* For then, that *savour of life unto life* might allure and draw those to us, whom our dissentions, more then their own stubborness withhold from us.

Cant. 4. 10

Of

Of Number.

As God Registers the *Names* of his Elect, and of his Instruments, so doth he the *Number*, He counteth the *Number* of the *starrs*, and calleth them by their *Names*, says the Psalmist; which many Expositors interpret of the Elect. Of which Saint *John* expresses a very great Number, when he says, *I heard the number of them which were sealed 144000.* But after in the ninth verse, *A Multitude in white before the Lamb, which none could Number.* In that place of *Genesis*, when *Abram* took 318. to rescue *Lot* (which Number hath been, not unusefully observed to accord with the Number of the Fathers in the first *Necene* Councell, where Christianity was rescued from *Arius*) the *Septuagint* have *Numeravit*, and Saint *Ambrose* says, the *Hebrew* word signifies *Elegit*; as though it were so connaturall in God, to number and to Elect, that one word

Pf. 147.4.

Rev. 7.6.

Gē. 14.14
Pererius.

Joh. 17. 12

word might express both. And because Christ knew how rigorous an account God took of those whom he had made Governors of his, in his prayer, that they might be after preserved, he says, *I have kept them, and none of them are lost, except, &c.* How often doth God iterate this way also of expressing his love to *Abraham*, that he will multiply his posterity? *If a man can number the dust of the earth, then shall thy seed be numbred, Gen. 13. 16.* And lest he should have seemed to have performed that promise when he had onely multiplyed their Number, and yet left them to be trod under foot by the *Egyptians*, because that comparison of *Dust* might import and insinuate so much; he chuses after another of infinite Number and Dignity together; *Tell the Starrs, if thou be able to number them: So shall thy seed be, Gen. 15. 5.* *David*, to let them see what a blessing their encrease in number was, bids them remember what they were, *Cum essent Nu-*

Ps. 105. 12

Numero brevi. And *Jeremy*, as though they did not else concur with God in his purpose to restore them to greatnesse, when they were in *Babylon*, sayes to them, *Nolite esse pauci Numero.* Upon this love of God to see his people prosper, sayes *Rabbi Solomon*, *Ut homo habens peculium:* or, As a man which hath a Stock of cattell which he loves, reckons them every day; so doth God his people. Hence is it, that so many times God commands his people to be numbred. Insomuch, that that which we call the *Fourth book of Moses*, in which Saint *Jerom* saith are contained *totius Arithmeticae Mysteria*, hath the denomination from *Numbering*. In the first entrance whereof, God commands his to be numbrd, and to be numbred by Name: And the number in that place, when the old and young, and women are added to it, one very curious, following those rules by which the *Hebrews* have learned the number of the Angels in heaven, hath

Jer. 26. 6.

Prologo.

Fr. George
Prob. 376.

Psal. 39. 5.

1 Chr. 21.

1.

2 Sam. 24.

8.

Isa. 65. 11.

Of this
Number.

hath found to accord precisely with that number of Angels intimated in *Dan. 7.* This Order, of being first Named, and then Numbred; or first Numbred, and then Named, Antichrist perverts by Anticipation, and doing both at once; for his Name is a Number. The Divil, who counterfeits God, put a desire into *David* to number his people; who was then only in his right Arithmetick, when he prayed to finde the *number of his dayes.* But when *Satan stood up against Israel, and provoked David to number his people,* he entred a work of such glory and ostentation, that *Joab* was nine months and twenty dayes in doing that service. But *God* would number also; and because *David* would not attend his leisure, he changed his fashion, and brought upon them that number, which he after threatens again in *Isaiah, Numerabo vos in gladio.*

For the Number registred in this History, As *God* had well provided for *their Honour,* by entring

entring their Names in this everlasting record : so (I think) he provided for *his own* Honour, of which he is ever jealous, in expressing the Number ; that all posterity might be awakened to a reverent acknowledgment of his greatness and goodness, by seeing, from what a small Number, in how short a time, how numerous a people, through how great pressures, and straits, were by him propagated and established. For, since he is content to receive his Honour from us, (for although all cause of Honour be eternally inherent in himselfe, yet that Act proceeds from us, and of that Honour, which is *in Honorante*, he could have none, til he had made Creatures to exhibit it :) his great work of Creation, which admits no arrest for our Reason, nor gradations for our discourse, but must be at once swallowed and devour'd by faith, without mastication, or digestion, is not so apt to work upon us, for the provoking of our Acts of Honour,

as

as those other miracles are, which are somewhat more submitted to reason, and exercise and entertain our disputation, and spiritual curiosity by the way, and yet at last go as far beyond reason, as the other; as all miracles do equally. Of that kind this is, because a mighty People is miraculously made, not of Nothing, (upon which, Consideration can take no hold) but of a disproportionall, and incompetent littlenesse. And in these, where the smallnesse of the roote, or seed, is a degree of the miracle, the Spirit of God uses to be precise in recording it. And therefore, in the greatest of that kind, which is the fulfilling and replenishing the world, after that great exinanition by the generall deluge, though *Moses* say twice or thrice, that *Noah*, and his sonnes, and his and their wives went into the Ark, and came out; yet, because the Miracle of propagating consists in the Number, Almighty God is pleased, by his ordi-

ordinary way of expounding his word, (which is, to explicate and assure one place by another) to teach us, that this Number was but eight: for St. Peter says, *In the Ark but few*, that is, *but Eight were saved*. In like manner, I mean with like preciseness, after the Miracle in *Mat. 14.* was precisely recorded, how many *loaves*, how many *fishes*, how many *Eaters*, how many *baskets* of fragments ; In the next chapter, another Miracle of the same kind, being to be registred, though it be lesse then the other, (for their is more meat, fewer eaters, and fewer fragments) yet God seems carefull in the particular Numbers. This therefore I take to be some reason of inserting this Number ; which being somewhat discordantly, and differently set down, as the collation of places manifests, and the Spirit of God doing nothing falsly, inordinatly, negligently, dangerously, or perplexedly, to an humble and diligent understanding; we will in the

1 Pet. 3.

the next Section consider the *Variety* in this Number.

Variety in the Number.

Numbring is so proper and peculiar to man, who only can number, that some philosophical Inquirers have argued doubtfully, whether if man were not, there were any Number. And error in Numbring is *De substantialibus*, as lawyers say, and sometimes annuls, ever vitiates any Instrument, so much, as it may not be corrected. Nothing therefore seems so much to indanger the Scriptures, and to submit and render them obnoxious to censure and calumnation, as the apparance of Error in Chronology, or other limbs and members of Arithmetick: for, since Error is an approbation of false for true, or uncertain for certain, the Author hath erred (and then the Author is not God) if any Number be falsely delivered; And we erre, if we arrest our selves as upon

*August. in
Enchirid.*

on certain truth (as we do upon all the Scriptures,) when there is sufficient suspicion of Error, (abstracting the reverence of the Author,) and a certain confession and undeniableness of uncertainty. And as a man delated juridically, or by fame, or by private information of any Crime, must, when Canonically purgation is required at his hands, not only swear his own innocency himself, but produce others of his neighbourhood and friendship, to swear that they think he swears true; and if they concurr'd not with him, this would have the nature of a half-proof, and justify a further proceeding to his condemnation: so when any profane Historie rises up against any place of Scripture, accusing it to Humane Reason, and understanding, (for though in our supreme Court in such cases, for the last Appeal be Faith, yet Reason is her Delegate) it is not enough that one place justify it self to say true, but all other places produced as

G hand-

handling the same matter, must be of the same opinion, and of one harmony. I have therefore wondred that *Althemerus*, pretending to reconcile all apparant discordances in the Scriptures, hath utterly pretermitted all variety in Numbring: Of Examples whereof, the comparing of the Historicall books, would have afforded him great plenty, and worthy of his travell. The generall reasons why God admits some such diversities in his book, prevail also for this place which is now under our consideration; which are, first, To make men sharpe and industrious in the inquisition of truth, he withdrawes it from present apprehension, and obviousness. For naturally great wits affect the reading of obscure books, wrastle and sweat in the explication of prophetes, digg and thresh out the words of unlegible hands, resuscitate and bring to life again the mangled, and lame fragmentary images and characters in Marbles and Medals, because

because they have a joy and complacency in the victory and achievement thereof. Another reason is, That as his elect children are submitted by him to the malice and calumny of the Reprobate, and are not only ragefully tempest with stormes of persecution, but contemptuously and scornfully (which is oftentimes the greater affliction) insimulated of folly and silliness, are in his knowledg, and often so declared in this world to abound in the treasure of riches and wisdom: So he is pleased that his word should endure and undergo the opinion of contradiction, or other infirmities, in the eyes of Pride (the Author of Heresie and Schism) that after all such dissections, & cribrations, and examinings of Heteticall adventures upon it, it might return from the furnace more refin'd, and gain luster and clearness by this vexation. But the most important and usefull reason is, that we might ever have occasion to accustome our selves,

to that best way of expounding Scriptures, by comparing one place with another. All the doubts about this place determine in two. First, why the Number is in so many places said to be *Seventy*, as *Gen.* 46. 27. and in this place of *Exodus*, and in *Deut.* 10. 22. And yet *Gen.* 46. 26. the Number is said to be but 66. And in all the process of time from *Moses's* to *Stephen's* martyrdom, recorded *Act.* 7. there could be no other doubt but this one, to them which understood Hebrew, and were not misgoverned by the translation of the *Septuagint*. And this first doubt is no sooner offered, then answered; for in the 46. of *Gen.* the 26 verse speaks of 66, and considers not *Joseph* and his two sons, which were already in *Egypt*, in which the 27. verse doth, and adding *Jacob* himself, perfects the Number 70. of which it speaks. So that here is no dissonance in the Number, but only the Spirit of God hath used his liberty, in the phrase, reckoning

ning some born in *Egypt* among the soules which came into *Egypt*. The other Doubt, which hath more travelled the Expositors, is, why *Stephen*, referring to *Moses*, should say, they were 75. The occasion of this mistaking (for so I think it was) was given by false Copies of the *Septuagint's* translation, then in most use. For the Hebrew text was long before so farr out of ordinary use, that we see our Saviour himself, in his allegations follows the *Septuagint*. And in my mind, so much reverence is due to that translation, that it were hard to think, that they at first added five to *Moses* Number. For, that which is said for that opinion (though by Saint *Hierome*) which is, that they comprehend some nephews of *Joseph*, hath no warrant; and all the rest of the brethren were likely to have nephews at that time also. And against this opinion it prevails much with me, that, by Saint *Hieromes* testimony, that translation in his time, in the other place,

A& 7.

L. 1. Par.
92.

Dent. 10.22. had but 70, conform to *Moses* : And any reason which might have induced them to add 5 in *Genesis* , had been as strong for *Deuteronomy*. *Junius*, scarce exceeded by any , in learning, sharpness, and faith, thinks that *Stephen* neither applyed his speech to that account of those that were issued from *Jacob's* loyns , which were indeed but 66, nor to the addition of the three in *Egypt*, which, with *Jacob* himself accomplish'd the number of 70 ; but that, insisting precisely upon *Moses* syllables, he related so many as were expressed by name by *Moses* in that Chapter, to have been of *Jacob's* Family ; which were *Jacob's* four wives , and the two sons of *Judah*, which make up 75. But with that modesty wherein he asks leave to depart from the Fathers , I must depart from him : for *Joseph* could not cause these two sons of *Judah* to be brought into *Egypt*, (as appears in the Text he did, for all the number there intended,) since they

they were dead in *Canaan* before, as is evident, *Genes.* 46. Others therefore have thought, that Saint *Luke* reported not the words out of *Stephen's* mouth, but by view of *Moses* his text, and that but in the Translation ; because being but a Proselite, he had no perfection, nor was accusom'd to the *Hebrew*. And others, that indulgently he descended to that text which was most familiar, and so most credible to them. For, though this be either an apparant Error in the *Septuagint* at first, (which is hard to allow, if we believe half of that which uses to be said, in proof ; that the Holy Ghost assisted them) Or a corruption insinuated after, (as it is easie, when Numbers are expressed by numerant letters,) yet that translation, so corrupted, had so much weight, that all then followed it ; and it maintained that authority so long, that even in *Lyra's* time the Latin obeyed it. For he reads in this place of *Exodus*, 75. though he there confess

the Hebrew hath but 70. This in my understanding may safelyer be admitted, then to decline so farr as Master *Calvin* doth, who thinks it possible that Saint *Luke* repos'd the true Number 70; but some other exscriber, ignorant of *Hebrew*, and obedient to the *Septuagint*, reformed it deformly since his writing; for this seems to me to open dangerously a way to the infringing, or infirming many places of Scripture. The Number being then certainly 70, since by the hardness and insolence of the Phrase, there seems some violence and force, to raise the Number to 75. (for it may seem hard, that *Joseph*, which sent for these 70, should be called one of the 70 which came; And that his two Sons already in *Egypt*, should betwo of them which came into *Egypt*; And that *Jacob* should be one of these 70 which issued out of *Jacobs* loins;) in a few words we will consider, whether any Mystery reside in that chosen Number; the rather because

Of the
Number
70.

cause very many remarkable things, and passages in History, seeme to me to have been limited in that Number, which therefore seems more Periodick then any other.

But because any overcurious and Mysterious consideration of this Number 70. though it be composed of the two greatest Numbers (for *Ten* cannot be exceeded, but that to express any further Number you must take a part of it again; and *Seven* is ever used to express infinite,) be too Cabalisticke and Pythagorick for a vulgar Christian, (which I offer not for a phrase of Diminution or Distrust, that such are unprovided of sufficient defences for themselves, or are ignorant of any thing required in such as they for salvation; But that there is needed also a Meta-theology, and super-divinity, above that which serves our particular consciences, in them, who must fight against Philosophers and Jews) because I am one, and in a low degree, of

the first and vulgar rank, and write but to my equals, I will forbear it, as mis-interpretable; since to some palates it may taste of Ostentation; but to some, of distraction from better contemplations, and of superstition to others: yet, we may, as well with reverence to the things, as respect to the Number, rest a little upon those works of God, or his Servants, which this Number, at least, reduces to our memory.

70. Patri-
archs.

First therefore, Those Fathers of the world, to whom God affords a room by name in the 10th. of *Gen*. from whom are derived all Nations, all extinguish'd and forgotten, all now eminent and in actions, and all yet undiscovered, and unbeing; They to whose Sons he hath given the earth, utterly wasted before, and hath reserved rooms in Heaven, from whence their betters are dejected, are reckoned there to be 70. After, when the children of *Israel's* murmuring kindled *Moses* zeal to expostulate with God, thus,

70. Elders.

thus, *Have I conceived all this people, or have I begotten them, that I should bear this? I am not able to bear all this alone; therefore, if thou deal thus with me, if I have found favour in thy sight, I pray thee kill me, that I behold not my misery.* When by this importunity *Moses* had extorted from God another form of policy, the Number amongst which God would divide *Moses's* labour, and *Moses's* spirit, was 70. The barbarous cruelty of *Adonibezek*, confess'd by himself, was then accomplish'd, and ripe for God's vengeance, when he had executed it upon 70. Kings. *Moses*, though his words, *Gen. 6. Mans dayes shall be 120. years,* are by many, and may well be expounded to be the ordinary term of mans life after the flood, (though ordinarily they are said to designe the years from that speech to the flood.) And though at that time when he writ the 89th. *Psalme*, (for he writ the *Pentateuch* first, and that after his going out

70. Kings
slain.
Judg. 6.1.

70. years
our life..

In 70. Da-
vid died.

2 Sam. 5. 4

70000. of
the plague.

2 Sam. 24.

31.

70. years
in Baby-
lon.

out of *Egypt*) he was more then 80 years old) yet in that *Psalms*, he pitches the limits of mans life 70 years. Though *David* were not Author of that *Psalms*, he was an Example of it; for, though in a Kingdom which had but newly taken that form, and was now translated to *David's* Family, and vexed with the discontentments of *Saul's* friends, and his own son's ambitions, a longer life, and longer reign might seem to many to have been requisite, yet he ended his years in 70. *David* was thirty when he began to reign, and he reigned forty; After he had seen the anger of God, punishing his confidence in the number of his men, by diminishing them, limit and determine it self in 70 thousand. And in that great Captivity of *Babylon*, in which (as many think) the word of God himself, the Text of Scriptures perished, that great and pregnant Mother, and Daughter of Mysteries, (for how many Prophecies were fulfill'd and accomplish'd in that, and

and how many concerned but then, which are not yet brought to light?) the chosen people of God, were *trodden down 70. years.* To which forraign sojourning, for many concurrences, and main circumstances, many have assimilated and compared the *Roman Churches* straying into *France*, and being empounded in *Avignon 70. years;* And so long also lasted the Inundation of the *Goths in Italy.* In that dejection and bondage in *Babylon*, God afforded to *Daniel* that vision and voice, then which nothing is more mysterious, nothing more important for our assurance, nothing more advantageable against the *Jews*, which is the seventy *Hebdomades.* Then, those Disciples, supplyers and fellow-workers with the Apostles, equall to them in very many things (and, men dispute, whether not in all) whom our most Blessed Saviour instituted, were also of this Number, 70. And so having refresh'd to your memory, upon this occasion

70. in Avignon.

70. the Goths in Italy.

70. Hebdomad.

70. Disciples.

Luk. 10. 1.

Septuagint.

sion of the Number 70. these stories out of the Bible, we will end with this observation, that when God moved *Ptolomeus* to a desire of having the Bible translated, he accited from *Jerusalem* 72, for that glorious and mystick work; And these, though they were 72, either for affection to conform themselves to a number so notorious, or for some true mysterie in it, or for what else, God knowes; have ever retained the name of *Septuagint*.

And so having delivered what by Gods grace I received, of this book in generall, and of the reason of registering the names, and why there is therein some variety. Why also they are summ'd and numbred up; and why variously; And lastly, noted those speciall places, which the Number 70. presented; I will now passe to that which I destin'd for a second Part, because it is radically and contractedly in that first *verse*, but diffused and expansively through the whole book; The
Mercy,

Mercy, Power, Justice, and Judgement of God : of which, if nothing can be said new, nothing can be said too often.

P A R T. 2.

THough God be absolutely simple, yet since for our sakes in his Scriptures he often submits himself to comparisons and similitudes, we may (offencelessly (since there is nothing but himself, so large as the world) thus compare him to the world : That his eternall *Prescience* is the *Cœlestiall* world, which admits no alteration, no generation of new purposes, nor corruption of old ; and those four, *Mercy, Power, Justice, Judgement*, are the *Elementary* world, of which all below is composed, and the *Elemented* world are his particular extrinseck actions : In which, though they be so complexioned, that

Composition in Gods actions.

Aq. qu. 21.
ar. 4.

that all are mingled equally, yet in every one of them, every one of these four concur. For, in every work of God there is mercy and justice, so, as they presuppose one another. And as in his created Elements, so in these there is a condensing and a rarifying, by which they become and grow into one another. For often that action which was principally intended for a work of Justice against one Malefactor, extends it self to an universall Mercy, by the Example. And the children of God know how to resolve and make liquid all his Actions. They can spie out and extract Balmes, and Oyles from his Vinegers; and supple, and cure with his corrosives. Be he what he will, they will make him Mercifull, if Mercy be then wholsomest for them. For so that brave *Maccabee* interpreted Gods daily afflicting them; *The Lord doth not long wait for us, as for other nations, whom he punisheth when they come to the fulness of their sins;*
but

but he never withdraweth his Mercy from us. And in like manner out of his Mercies they can distil Justice, when presumption upon Mercy needs such a corrective. For so says Saint Ambrose, *Cain indignus judicatus est, qui puniretur in peccato*; because he was not so much spared, as reserved to a greater condemnation. And upon like reason, the Emperiall laws forbid a servant in an Inne to be accused of incontinency, because (in those times) custome had made them all such, and therefore unworthy of the laws cognisance. Yet of all these four Elements Mercy is the uppermost and most Embracing. *Miserationes ejus super omnia opera ejus*. And, *Quanta Magnitudo*, as great as his greatness (which is infinite) is his Mercy. And as great as his power, which is omnipotent: for it is therefore said, *Misereris omnium, quia omnia potes*. Before there was any subject of his mercy, he was mercifull; for Creation it self is one of

De Paradiso.
De pœnit.
dist. 1. Serpens.

Of Mercy.

Psal. 144.

Eccl. 2. 17.

Sap. 11.

Thre. 9.

Isa. 30. 18.

Veget. l. 3.
cap. 5.

of the greatest of his Mercies. And it is *Misericordia Domini, quia non sumus consumpti*; so that our preservation is also from mercy. And therefore will the Lord wait that he may have mercy upon you; and, *miserans miserabitur*, in the next verse. God is the Lord of Hostes, and this world a warfare. And as the Emperiall Armies had three *Signa Militaria* to be given them, so hath Gods mercy afforded us. They had *Signa Vocalia*, the expresse word of the Commander, which office the word of God doth to us; And *Semivocalia*, which were the sound of trumpets & other instruments, and such to us are traditions and Sermons, partaking of God and man: And they had *Signa muta*, which were the Colours and Ensignes, and such to us are the Creatures and works of God. His Mercy is infinite in Extent: for it is in all places; yea, where there is no place: And it is infinite in Duration; For as it never begun, (for the Ideating of this world, which

which was from everlasting, was a work of mercy) and as the interruptions which by acts of Justice it seemes to suffer here, discontinue it not, (for though God say, *For a moment in mine anger I hid my face from thee*; yet he adds there, *yet with everlasting Mercy have I had compassion on thee*;) so also is it reasonable to think, that it shall never have end. And because in heaven there can be no distinct and particular act of Mercy from God, because there shall be no demerit in us, nor possibility of it, after judgment; Therefore, and from the *Psalm*, *Non continebit in ira sua misericordias suas*, some (but too licenciously) have concluded a determination and ending of the pains of the damned; and others learned and pious, and accused by no body for this opinion, evict from hence, certain *intervalla*, and relaxations in the torments of Hell, after the generall Judgment, as all confesse a diminishing of the pains there, and that the punish-

Isa. 54. 8.

Somb. l. 4.
Dist. 46. ex
August.

Psal. III.

punishment is *citra condignum*,^f by the benefit of the passion of our Blessed Saviour. That which is *Mercy* in God, in us is *Compassion*. And in us, it hath two steps. To rest upon the first, which is but a sadness, and sorrow for anothers misery, is but a dull, lazy, and barren compassion. Therefore it is elegantly expressed in the Psalm, *Jucundus homo, qui miseretur, & commodat*; for that is the second and highest step in Compassion, Alacrity, and Cheerfulness to help. And as God, delighting most in mercy, hath proposed to himselfe most wayes for the exercise thereof, so hath he provided man of most occasions of that vertue. Every man contributes to it, by being Agent, or Patient. Certainly, we were all miserable, if none were; for we wanted the exercise of the profitablest vertue. For though a Judge may be just, though none transgresse; and we might be mercifull, though none wanted, by keeping ever a disposition to be such,
if

if need were; yet what can we hope would serve to awake us then, which snort now under the cries of the wretched, the testimony of our own consciences, the liberall promises of reward from God, and his loud threatnings for such omissions? Amongst the Rules of State, it is taught and practis'd for one, That they which advance and do good, must do it immediately from themselves, that all the Obligation may be towards them: But when they will destroy or do hurt, they must do it instrumentally by others, to remove and alienate the envy. Accordingly, when Princes communicate to any *Jura Regalia*, by that they are authorized to apprehend, accuse, pursue, condemne, execute, and dispoil, but not to pardon. God doth otherwise; for, for our first sin, himselfe hath inflicted death, and labour upon us. And, as it were to take from us all occasion of evill, he doth all the evill of which his nature is capable, which is but *Malum*
pœna.

Val. Max.
l. 8. c. 9.

Prov. 19.

2^a. 2^a.
q. 30. ar. 2.

Eccles. 30.

pœna. But of the treasures of his mercy, he hath made us the Stewards, by dispensing to one another. For first, he hath redeemed man by man, and then he hath made *Hominem homini Deum*. And proportionall to this treasure, he hath made our necessities and miseries infinite. So much, that an *Egyptian* King forbad *Hegesias* the Philosopher to speak publickly of humane misery, least every one should kill himself. All consists of givers and receivers: and to contract it closer, every man is both those; and therefore made so, because one provokes the other: for, *Homo indigus, misericors est*. And it is therefore that *Aquinas* sayes, that old men, and wise men, are aptest to this vertue, because they best fore-see a possibility of needing others compassion. And if thou hadst nothing to give, or knewest no want in any other, thou hast work enough within doors; *Miserere anime tue*. But towards our selves, or persons almost

most our selves, there is not properly mercy, but grief; therefore we must go to seek guests. And to such a chearfull giver, God gives himself; *Et quid non possidet, qui ipsum possidet possidentem?* sayes a contemplative wise man. And for such a giver to work upon, God makes others needy; *Fecit miseros, ut agnosceret misericordes*, sayes the same man, in the same Book. In the first constitution of the Roman Empire, by the generall corruption of all men, which is to give more to them which abound, they easily fore-saw, that men would soon decline and stray into a chargeable and sumptuous worship of their Gods; And therefore they resisted it with this law, *Deos frugi colunto*. This moderated their sacrifices, but yet withheld them not from the superfluous adorning the Temples and Images of their Gods. But in our reformed Christian Religion, which is the thriftiest and cheapest that ever was instituted,

(for

Aqu. ibid.

*Paulinus:
Homil. de
Gazophi-
lactio.
l. 4. c. 5.*

(for our Sacrifices grow within us, and are our owne creatures, prayer and praise ; and since our Bessed Saviour hath given himself for us, we are now as men which had paid a great fine , and were bound to no other rent, then acknowledgements and services) now that we have removed the expensive dignifying of images, and relicks, what other exercise is there left for our charity, then those nearer images both of God, and of our selves, the poore ? *Be mercifull then, as your Father in heaven is mercifull.* And how is he ? *homines & jumenta salvabis, Deus,* Psal. 35. and by *jumenta* are understood men not yet reduced to the knowledg of God. Give then thy counsel to the ignorant, thy prayers to the negligent, but most thy strenght to the oppressed and dejected in heart ; for surely, *oppression maketh a wise man mad,* Eccl. 7. 9. how tempestuously will it then work upon a weaker ? let no greatness retard thee from giving, as though thou wert above

bove want. Alas, our greatness is Hydroptick, not solid: we are not firm, but puffed, and swoln; we are the lighter, and the lesser for such greatness. *Alcibiades* bragg'd how he could walk in his own ground; all this was his, and no man a foot within him; and *Socrates* gave him a little map of the world, and bid him show him his territory there; and there an Ant would have overstrid it. Let no smalnesse retard thee: if thou beest not a Cedar to help towards a palace, if thou beest not Amber, Bezoar, nor liquid gold, to restore Princes; yet thou art a shrub to shelter a lambe, or to feed a bird; or thou art a plantane, to ease a childs smart; or a grasse to cure a sick dog. Love an asker better then a giver: which was good *Agapetus* counsel to *Iustinian*: Yea rather, prevent the asking; and do not so much joyn and concur with misery, as to suffer it to grow to that strength, that it shall make thy brother ask, and put him to the danger of a
H denyal.

Ælian.
l. 3. c. 28.

denyall. Avoid in giving, that which the Canonists expresse by *Cyminibilis*, which is a trifling giver. And give not (as *Seneca* calls them) *panes lapidosos*; which are benefits hardly drawn, which have onely the shape, not the nourishment of benefits: But give as thou wouldst receive. For thou givest not, but restorest, yea thou performest another duty too, thou lendest. Thou dost not waste, but lay up; and thou gainest in losing. For to this giving most properly squares *Plato's* definition of liberality, that it is, *studium lucrandi ut decet*. I need not much fear that any man is too much inflamed to a wastfull charity by this; yet it is an affection capable of sin. And therefore, as waggoners in steep descents, tie the teame behind, not to draw it up, but to stop sodaine precipitations downward, so, onely to prevent such slippery downfalls, I say, That as the Holy Ghost forbids, *Eccl. 7. 18. Be not just or vermuch*, so one may be

be charitable overmuch. His aptnes to give, may occasion anothers sloth, and he may breed the worms which shall eat him; and produce the lean kine, which shall devour the fat. And so, as *Paulinus* says, *In charitatem de charitate peccat*. And in another place, *Multa charitas pene delirum, & pietas stultum fecit*. For, God would not, saith Saint *Ambrose*, that we should pour out, but distribute our wealth. So that for precise Moderation herein precept will not serve; but that prayer of that most devout Abbot *Antony*, (of whom Saint *Augustine* says, that without knowledge of letters, he rehearsed, and expounded all the Scriptures) *Deus det nobis gratiam Discretionis*. For, the same B. *Dorotheus* which says wisely, God requires not that you should fly, but that you should not fall, sayes also devoutly, That they which do what they are commanded of Christ, pay their tribut justly, but they which performe his

H 2 coun-

Ad Severum.

De Monachata.

De Officiis.

De Doctrina Christiana.

Doctrin. 14

Doctrin. 1.

counsels, bring him presents. But in this we may insist no longer: wee shall best know what wee should do, by considering what God hath done, and how hee exprest his mercies towards his *Israelites*.

His Mercy in bringing them to Egypt.

He brought them *into the Land of Egypt*. For though in the Scriptures, when God would excite his children, he uses to remember them that he is *that God which brought them out of the Land of Egypt*; yet, that he brought them into that Land, was more simply, absolutely, and intirely a work of Mercy. For, in the other he exercised his *Justice* upon *Pharaoh*; and his *Power* in *Miracles*. And Miracles must not be drawne into consequence; No man may argue to himself, God hath miraculously preserved me, therefore he will do so still. Miracles are to our apprehension incoherent & independent things with the rest of Nature. They seem none of the links of that great

great chaine of providence, and connexion of causes. Therefore he which hears them, beleeves them but so far as he beleeves the reporter ; and he which sees them, suspects his sense in the apprehending, and his judgment in the inquisition and pursuite of the causes ; or goes more roundly to work, and imputes it all to the Divell. But his work of bringing them *into Egypt*, was only a work of a familiar and fatherly *Providence* : and, though it were greater then the other (for in coming from Egypt they were but redeemed from *serving*, here from *perishing*) yet there is nothing in the History, which a meer naturall man would grudge to beleeve. From what kind of Destruction did he then deliver them ? From famine ; One of those three afflictions, which God in a diligent and exquisite revenge presented to *David's* choice. And one of those two, in comparison whereof, *David* chose a pestilence of uncertain lasting and intenseness. An affli-

Famine.

Amos.

Sueton. Ca.
fig. 26.

ction so great, as God chootes that comparison to express his greatest affliction of all; which is a famine of his word. An affliction which defeats all Magistracy; for in it one may lawfully steal. All propriety; for in it all things return to their primitive community. All naturall affection; for in it fathers may sell their children, by humane laws; and divine books have Examples where they have eaten them. An affliction, which *Caligula*, to exceed his predecessors and his own Examples, studied out, when to imitate the greatest power of all, *præclusis horreis, indixit populo famem*. An affliction with which our law revenges her self when a delinquent which had offended her before, doth after in contempt of her stand mute at the bar. It is a Rack, without either Engine or Executioner; a devouring poyson, and yet by subtraction; and a way to make a man kill himself by doing nothing. Such are all extreme famines, and such was this

this. For it was no particular curse upon one country; for famine was in all the Land, says the text. And all Countreyes came to Egypt to buy corn. It was no naturall disease or infirmity in the earth or aire: but as the Psalmist expresses it, *God had called a famine upon the land, and utterly brake the staffe of bread.* Egypt her self, which uses to brag, *Nihil se imbris cœloque debere*, and whose inundations are fertilities, felt the barrenness, though by Josephs providence it felt not the penury. In this affliction, in this distress, the sons of Jacob must go into a strange land, where they had no friend whom they knew, but (to speak humanely) an enemy whom they knew not. And yet God, as though their malice against their brother Joseph, and as though this curse upon the whole land had been ordained by him for their advantage, (for so it may seem by those words of Joseph, *You sent me not hither, but God;* and in the Psalm, *God sent*

Gen. 41.

54.

ver. 57.

Ps. 105. 16

Paneg.
Plin. in I-
racund.

Gen. 45. 8

Psal. 105.

H 4 a man

a man before them) appears to Jacob ; perswades the journey , assures him and his safe going, great propagation, and safe return.

His Mercy in propagating them in Egypt.

Propagation of God.

Of Sin.

Propagation is the truest Image and nearest representation of eternity. For eternity it self, that is, the Deity it self seems to have been ever delighted with it : for the producing of the three Persons in the Trinity, which is a continuing and undeterminable work, is a propagation of the Deity. And next to this contemplation, that God, which is full, and perfect, and All, should admit a propagation, it may deserve a second place to consider, that that which is meerly and utterly Nothing, which is *Sin*, (for it is but privation) hath had the greatest propagation that can be. And between these two extreme Miracles, A propagation in that which is already All, and a propagation in that which is alwayes Nothing, we may wonder at a propagation in

in that which is but one halfe ; which is, those Religious Orders , & devout professions, which multiply without Mothers. Of which (not to speak of late times, when that profession was become a disease and contagion, and so no wonder though they infected, and possessed , and devoured whole territories; but in their primitive institution and practice, how infinite was the propagation? we cannot discredit those stories (for being dis-interessed in our late-sprung Controversies they could not speak prejudicially). which reckon 5000. in some one Monastery; and 500 Monasteries under one Abbot. These who had no wives, had infinite spirituall children; and having nothing in the world, had a great part of it. Within one mile of *Alexandria*, there were 500 Monasteries *pene contigua*. So that, it is truly said of them, they had *Oppida extra Mundum*. And when the only tribe of the *Benedictins* was in full height, it had not many lesse

Of religious Orders.

Azor. l. 12

H 5 then

L. 5. c. 17.

then 40000 Monasteries. And not only the Christian Church, the easiness of whose yoke might invite them to these counsails, but the Jews under an insupportable law, would ever super-errogate in this kinde. Of whose one sect, the *Esseni*, *Pliny* says, *per multa seculorum millia, gens eterna, in qua nemo nascitur*; and he gives no other mother to such an increase then this, *Tam fecunda illis aliorum vite pœnitentia*. Of these men, (if they will accept that name,) (except such of them as being all born to sail in the same ship as we, and to suffer with us, have so sublimed their wits with a contempt of ours, that they steal from us in a *Calenture*; or so stupified themselves, that they forsake their partnership in our labours and dangers, in a lazy *Scurvie*;) I dare not conceive any hard opinion: For though we be all Gods tenants in this world, and freeholders for life, and are so bound amongst other duties, to keep the world in
reparation.

reparation, and leave it as well as we found it, (for, *ut gignamus geniti*) yet since we have here two employments, one to conserve this world, another to increase Gods Kingdome, none is to be accused, that every one doth not all, so all do all. For as, though every particular man by his diet and temperance, should preserve his own body, and so observe it by his own experience of it, that he might ordinarily be his own Physician; yet it is fit, that some sepose all their time for that study, and be able to instruct and reform others; So, though every one should watch his own steps, and serve God in his vocation; yet there should be some, whose Vocation it should be to serve God; as all should do it, so some should do nothing else. But, because, our *esse* must be considered before our *bene esse*, and to our *esse* properly conduce all things which belong to our preservation here, (for, the first
words

Gen. 1.28

Maximini-
ano, &
Constanti-
no.

words that ever God said to man, were, *Bring forth, and multiply, and fill the earth, which was propagation; And then presently, subdue it, and rule, which is Dominion.* And then, *Every thing which hath life, shall be to you for meat; which is not only sustenance, but lawfull abundance and delicacy.* Therefore to advance propagation, lawes have been diligent and curious. Some have forbidden a man to divide himselfe to divers women, because, though God in his secret ends have somtimes permitted it to the Patriarchs, and though (being able to make contraries serve to one end) he threatens in another place, that *ten women shall follow one man*; yet ordinarily this liberality of a mans self, frustrates propagation, and is in it selfe a confession, that he seeks not children. And therefore the *Panegyrick* justly extols that Emperour, who married young, *Novum jam, tum miraculum, juvenis uxoris.* And some lawes in the

the *Greek* States enforced men to marry: and the *Roman* law pretended to have the same ends, but with more sweetnesse, by giving priviledges to the married: but ever increasing them with their number of children, of which to have had none, threw a man back again into penalty; for of the estate of such, a tenth part was confiscate; for to have children, is so much of the essence of the lawfulnessse of that act, that Saint *Augustine* sayes, *Si prolem ex condicione vitant, non est matrimonium*; for that is a condition destroying the nature of matrimony; of which, and of the fruits thereof, how indulgent the *Romans* were, this one law declares; That to *Minors* they allowed so many years more then they had, as they had children.

*De bono
Conjugali.*

Of this *propagation*, which is our present contemplation, many think devoutly, that the smallnesse of the first number, and the shortnesse of the time, are the re-

Of this
propagation.

mar-

Exod. 12.

41.

Numb. 1.

markable and essentiall parts. To advance their devotion, I will remember them, that the number of 430. years divers times spoken of, is from *Abraham's* coming to *Canaan*; for the time of this propagation in *Egypt*, was but 215. years. And the number of men, which is 600000. is only of fighting men, which cannot well be thought a fift part of all the souls. The whole number *Iosephus*, proportioning 10. to a paschal lamb, as the *Rabbins* do, brings to be 3700000. yet to me these seem no great parts of Gods exceeding Mercy in this History; for from so many, in such a space, God, without miracle, by affording twins, and preserving alive, might ordinarily have derived more men then ever were at once upon the whole earth. But whether his decree have appointed a certain number which mankind shall not exceed, (as it seems to be a reasonable conjecture of the whole, because in the most famous parts it is found to have held; *Rome*, and

Ve-

Venice, and like States never exceeding that number to which they have very soon arrived :) Or that the whole earth is able to nourish no more, without doubt it is evident, that the world had very long since as many souls as ever it had, or may be presumed to have ever hereafter. And it is a very probable conjecture, that the reason, why, since wolves produce oftner, and more then sheep, and more sheep are killed then wolves, yet more sheep remain, is, because they are cherished by all industry. For only there men increase, where there is means for their sustentation. That therefore which God did mercifully in this, was, that he propagated them to such numbers under such oppressions and destructions : for the *Egyptians* cruelly caused them to serve, and made them weary of their lives by sore labour, with all manner of bondage: yea, their devotion was scornfully mis-interpreted, *Because you are idle, you say, let*

Exod. 1.

Exod. 12.

Ps. 105. 24

His Mercy
in bring-
ing them
from E-
gypt.

Psa. 106. 7

Exo. 14. 4

us go offer to our Lord. And yet, the more they vexed them, the more they grew; *and hee made them stronger then their oppressors;* And this, though that desperate law of destroying all their male children, had been executed among them.

Now follows his bringing them *from Egypt*: And though that were properly a work of *Justice*, because it was the performance of God's promise, yet that promise was rooted in Mercy: And though hee brought them out *In Mann forti*, as it is very often repeated, and by effect of miracles, and so show'd his power, (for it is written, *he saved them for his Names sake, that he might make his power to be knowne.* And in another place, *I will get me honour upon Pharoah, and upon all his host*) yet respecting the time when he did it, (to which his promise had not limited him) and for whom he did it, we can contemplate nothing but *Mercy*. For in the
same

same place, it is said, *Our Fathers understood not thy wonders in Egypt, neither remembred the multitude of thy Mercies*: so that, diversly beheld, the same Act might seem all *Power*, and all *Mercy*. And at this time we consider, not that those plagues afflicted *Egypt*, but the land of *Goshen* felt none; and we hear not now the cries and lamentations for the death of the first-born, but we remember, that *not a dog opened his mouth against the children of Israel*. He delivered them then from such an oppressor, as would neither let them go, nor live there. From one who increased their labours, and diminished their numbers. From one who would neither allow them to be *Naturals*, nor *Aliens*. So ambiguous and perplex'd, and wayward is humane policy, when she exceeds her limits, and her subject. But God, though his mercy be abundantly enough for all the world. (for since he swet, and bled Physick enough for all, it were more easie

Exod. 11.

Indurati-
on.

Corn. Cel-
l. 5. 3.

easie for him, to apply it to all, if that conduced to his ends,) yet because his children were ever forward, and grudged any part to others in this their Delivery, pours out all his sea of Mercy upon them, and withdraws all from the Egyptians. Therefore he is said to have *hardned Pharaoh's heart*. Which because it is so often repeated (at least nine times) was done certainly all those ways by which God can be said to harden us. Either *Ad captum humanum*, when God descends to our phrase of speech, and serves our way of apprehending; Or *permissively*, when God, as it were looks another way, & agrees with that counsell of the Physician, It is a discreet mans part to let him alone, which cannot be cured; Or *subtractively*, when he withdrawes that spirituall food, which, because it is ordained for children, must not be cast to dogs; Or *Occasionally*, when he presents grace proportioned to a good end, in its own nature and quality, which

which yet he knows the taker will corrupt and envenom it, (for so, a Magistrate may occasion evill, though neither he may, nor God can cause any;) Or els *Ordinately* and instrumentally, when God, by this Evill, workes a greater good; which yet was not Evill where it first grew, in the Paradise of Gods purpose and decree (for so no simple is Evill) but becomes such, when it comes to our handling, and mingling, and applying. Yea, that very Act which God punished in *Pharaoh*, which was the oppression, proceeded from God. For the Psalmist says, *He hardned their heart to hate his people, and to deal craftily with his servants.* That so by this Violence and this Deceit, they might have a double title to proffess themselves of the Egyptians treasure. And accordingly for all their pressures, he brought them away sound; and rich, for all their deceit: *He brought them forth with silver and gold, and there was none feeble in their tribes.* Yea it is added, *Egypt was glad at*

Pf. 105. 25

Pererius
Ex. 1.

Pf. 105. 37

Exo. 11.1

at their departing ; which God intimated, when he said, *when he letteth you go, he shall at once chase you hence.* Only to paraphrase the History of this Delivery, without amplifying, were furniture and food enough for a meditation of the best perseverance, and appetite, and digestion ; yea, the least word in the History would serve a long rumination. If this be in the bark, what is in the tree ? If in the superficial grass, the letter ; what treasure is there in the hearty and inward Mine, the Mistick and retired sense ? Dig a little deeper, O my poor lazy soul, and thou shalt see that thou, and all mankind are delivered from an Egypt ; and more miraculously then these. For, Almightyness is so naturall to God, that nothing done by his power, is very properly miracles, which is above all Nature. But God delivered us, by that which is most contrary to him ; by being *impotent* ; by being *sin* ; by being *Dead*. That great *Pharaoh*, whose Egypt

gypt all the world is by usurpation, (for *Pharaoh* is but *exemptus*, and *privilegiatus*; and that Name, (I hope not the Nature) is strai'd into our word *Baro*) whom God hath made *Prince of the air*, and *Prince of Darkness*; that is, of all light and aiery illusions, and of all sad and earnest wickedness, of Vanity, and of sin; had made us fetch our own straw, that is, painfully seek out light and blasfing Vanities; and then burn his brick, which is, the clay of our own bodies with concupiscences and ambitions, to build up with our selves his Kingdome; He made us travell more for hell, then would have purchased Heaven: He enfeebled us from begetting or conceiving Male children, which are our good thoughts, and those few which we had, he strangled in the birth: And then, camest thou, O Christ, thine own *Moses*, and deliveredst us; not by doing, but suffering; not by killing, but dying. Go one step lower, that is higher, and nearer

*Acacius
de privile-
giis.*

ret to God, O my soul, in this Meditation, and thou shalt see, that even in this moment, when he affords thee these thoughts, he delivers thee from an Egypt of dulness and stupiditie. As often as he moves thee to pray to be delivered from the Egypt of sin, he delivers thee. And as often as thou promist him not to return thither, he delivers thee. Thou hast delivered me, O God, from the Egypt of confidence and presumption, by interrupting my fortunes, and intercepting my hopes; And from the Egypt of despair by contemplation of thine abundant treasures, and my portion therein; from the Egypt of lust, by confining my affections; and from the monstrous and unnaturall Egypt of painfull and wearisome idleness, by the necessities of domestick and familiar cares and duties. Yet as an Eagle, though she enjoy her wing and beak, is wholly prisoner, if she be held by but one talon; so are we, though we could be delivered of all habit

bit of sin, in bondage still, if Vanity hold us but by a silken thred. But, O God, as mine inward corruptions have made me mine own *Pharaoh*, and mine own *Egypt*; so thou, by the inhabitation of thy Spirit, and application of thy merit, hast made me mine own Christ; and contenting thy self with being my Medicine, allowest me to be my Physician. Lastly, descend, O my Soul, to the very Center, which is the very Pole, (for in infinite things, incapable of distinction of parts, Highest and lowest are all one) and consider to what a land of promise, and heavenly *Hierusalem* God will at last bring thee, from the *Egypt* of this world, & the most *Egyptiacal* part, this flesh. God is so abundantly true, that he ever performs his words more then once. And therefore, as he hath fulfilled that promise, *Out of Egypt have I called my Son*; So will he also perform it in every one of his elect; and as when *Herod* dyed, his Angell appeared to *Joseph* in *Egypt*

Mat. 2. 15.

Egypt in a dream, to call him thence; So when our persecutor, our flesh shall dy, and the slumber of death shall overtake us in this our *Egypt*, His Angels, sent from Heaven, or his Angels newly created in us, (which are good desires of that dissolution,) or his Ministeriall Angels in his militant Church, shall call and invite us from this *Egypt* to that *Canaan*. Between which (as the Israelites did) we must pass a desert; a disunion and divorce of our body and soul, and a solitude of the grave. In which, the faithful and discreet prayers of them which stay behind, may much advantage and benefit us, and themselves, if thereby God may be moved to hasten that judgment which shall set open Heavens greater gates, at which our Bodies may enter, and to consummate and accomplish our salvation.

His Mercy
in their
Preservation.

The next place is, to consider his *Mercy in their preservation in the Desert*. For God hath made nothing

nothing which needs him not, or which would not instantly return again to nothing without his special conservation : Angels and our Souls are not delivered from this dependancy upon him. As therefore Conservation is as great a work of Power as Creation ; so the particuliar wayes of Gods preserving those special people in the Wilderness, are as great works of *Mercy*, as the Delivery from *Egypt*. And though this book of *Exodus* embrace not all those, yet here are some instances of every kinde; as well of preservation from extrinsick violences of *War*, as intrinsick of *Famine* ; and mix'd, of *infirmities and diseases*. And because Gods purpose had destined them to an *offensive* War at last, let us mark by what degrees he instructed and noursed them to it. They had been ever frozen in slavery, without use of Arms, or taste of Honour, or Glory, or Victory. And because they were therefore likely to forsake themselves, and dishonour him, God (saith the

History) carried them not by the
 Exod. 13. way of the Philistims Country,
 17. though that were nearer, lest they
 should repent when they see Warr,
 and turn again into Egypt. But
 presently after, when he had con-
 tracted himself to them, and
 affirmed and affianced his presence
 by the Sacrament of the Pillar,
 he was then content that they
 should see an Army pursuing
 them; which was not so much
 terrible to them as they were
Enemies, as that that they were
 their *Masters*. For then they ex-
 claimed to Moses, Hast thou
 Exod. 14. brought us to die in the wilderness,
 11. because there were no graves in E-
 gypt? Did not we say, let us be
 in rest, that we may serve the E-
 gyptians? So soon did a dejecti-
 on make them call their former
bondage, rest; and sink down to
 meet and invite death, when the
 Lord of life upheld them. And
 at this time, God used not their
 swords at all, yet gave them a
 full victory. But when this had
 warm'd them, as soon as the *A-*
malekites

malekites made towards them, they fear'd not, murmur'd not, retir'd not; nay, they expected not: but saith *Moses* to *Josuah*, *Chuse us men, and go, fight with Amalek.* Which victory, lest they should attribute to themselves, and so grow too forward in exposing themselves, and tempting God; the lifting up, or falling down of *Moses's* hands in prayer, that day, sway'd and govern'd the battell. Which therfore God was especially carefull that the souldier should know; for so he commanded *Moses*, *Write that for a remembrance in the book, and rehearse it to Josuah.* To their other wars this book extends not: but is full of examples of his other mercies towards them, though they murmur'd; yea, by the words it may well seem, they were done because they murmur'd: *In the Morning ye shall see the glory of God,* (sayes *Moses* to them) *for, he hath heard your grudging against him.* And again, *At evening shall the Lord*
I 2 give

Exod. 17.9

Exod. 17.
14.

Exod. 16.
7.

Vcr. 8.

Exod. 15.

24.

Eccl. 38.5.

Exo. 16.2.

give you flesh; for the Lord hath heard your murmuring. They murmur'd for water, saying, *What shall we drink?* and then God presented water; but lest they should attribute all that to the nature of the place, those waters were too bitter to be drunk. Then God would sweeten them; yet not by *Miracle*; but to encline them to a reverence of *Moses*, he inform'd him, what would do it *naturally*; as it appears in another place, where the Art of physick is extoll'd: *Was not the water made sweet with wood, that men might know the vertue thereof?* And yet, the next time that they murmur'd for water, he gave it them miraculously from the rock; to shew, that though *Moses* was enabled to all naturall works, yet he withdrew not his miraculous presence from them. And then, when they murmur'd desperately for meat, *Oh that we had dyed in the Land of Egypt, when we sat by flesh-pots, &c.* the Lord, as though nothing in use,

use, or in nature, had been precious enough for them, rained down such fowles, as no Naturalist since can tell what they were: and such a grain, as though it abide the interpretation of *panis fortium*, and *panis Angelorum*, yet, saith a curious observer of those subtilties, the name signifies, *Quid est hoc?* which is easily gathered from the very Text, *When they saw it, they said to one another, it is Man; for they wist not what it was.* In which, the same Problematist observes this wonder, that every man took a like proportion, and all were alike satisfied, though all could not be of alike appetite and digestion. And a greater wonder, and by a better Author is observed in it, That it was meat for all tastes, and served to the appetite of him which took it, and was that which every man would. Yet this heavenly food they injured with a wearinesse of it; and worse, with their comparisons; for they cried, *We remember the flesh we ate in Egypt for*

I 3 nought,

Fra. Geor.
problem.
fol. 45.

Exod. 16.
15.
Probl. 351

Sap. 16. 20

Num. 11. 5 | nought, the cucumbers, pepons, leeks, onions, and garlick. As though they had been lesse worth, or they had paid more for it. If then they could chide him into mercy, and make him mercifull not only to their sin, but for their sin, where or when may we doubt of his mercy? Of which, we will here end the consideration; not without an humble acknowledgment, that it is not his least mercy, that we have been thus long possessed with the meditation thereof: for thus long we have been in the Harbour, but we launch into a main and unknown Sea, when we come to consider his *Power*.

Of all the wayes in which God hath expressed himselfe towards us, we have made no word which doth lesse signifie what we mean, then *Power*: for *Power*, which is but an ability to do, ever relates to some future thing: and God is ever a present, simple, and pure Act. But we think we have done much.

much, and gone far, when we have made up the word *Omnipotence*, which is both wayes improper; for it is much too short, because *Omnipotence* supposes and confesses a matter and subject to work upon, and yet God was the same, when there was nothing. And then it over-reaches, and goes down-wards beyond God: for God hath not, or is not such an Omnipotence, as can do all things; for though squeamish and tenderer men think it more mannerly to say, *This thing cannot be done*, then, *God cannot do this thing*; yet it is all one: And if that be an Omnipotence, which is limited with the nature of the worker, or with the congruity of the subject, other things may in-croach upon the word *Omnipotent*; that is, they can do all things which are not against their nature, or the nature of the matter upon which they work. *Beza* therefore might well enough say, That God could not make a body without place; And *Prateolus*

Verbo Be-
zanite.

might truly enough infer upon that, that the *Bezanites* (as he calls them) deny omnipotence in God; for both are true. And therefore I doubt not, but it hath some myserie, that the word *Omnipotence* is not found in all the Bible; nor *Omnipotent* in the New Testament. And where it is in the Old, it would rather be interpreted *All-sufficient*, then *Almighty*; between which there is much difference. God is so *All-sufficient*, that he is sufficient for all, and sufficient to all: He is enough, and we are in him able enough to take and apply. We fetch part of our wealth, which is our faith, expressly from his Treasury: And for our good works, we bring the metall to his Mint, (or that Mint comes to us) and there the Character of Baptisme, and the impression of his grace, makes them currant, and somewhat worth, even towards him. God is *all-efficient*: that is, hath created the beginning, ordained the way, fore-seen the end

end of every thing ; and nothing else is any kind of cause thereof. Yet, since this word *efficient*, is now grown to signifie infallibility in God, it reaches not home to that which we mean of God ; since man is efficient cause of his own destruction. God is also *all-conscient*: that is, concurs with the nature of every thing ; for indeed the nature of every thing is, that which he works in it. And as he redeemed not man as he was God , (though the Mercy, and Purpose, and Acceptation were only of God) but as God and man ; so in our repentances and reconciliations, though the first grace proceed only from God, yet we concur so, as there is an union of two Hypostases, *Grace*, and *Nature*. Which, (as the incarnation of our Blessed Saviour himself was) is conceived in us of the Holy Ghost, without father ; but fed and produced by us ; that is, by our will first enabled and illumined. For neither God nor man determine mans will ; for

that must either imply a necessitating thereof from God, or else *Pelagianism* but they condetermine it. And thus God is truly *all-conficient*, that is, concurrent in all; and yet we may not dare to say, that he hath any part in sin. So God is also *all-perficient*: that is, all, and all parts of every work are his intirely: and lest any might seem to escape him, and be attributed to Nature or to Art, all things were in him at once, before he made Nature, or the Art. All things which we do to day were done by us in him, before we were made. And now, (when they are produced in time, as they were foreseen in eternity,) his exciting grace provokes every particular good work, and his assisting grace perfects it. And yet we may not say, but that God begins many things which we frustrate; and calls when we come not. So that, as yet our understanding hath found no word, which is well proportioned to that which we mean by *power of God*; much less of that refined and subtil

til part thereof, which we chiefly consider in this place, which is the absolute and transcendent power of *Miracles*, with which this History abounds. For whatsoever God did for his Israelits, beside Miracles, was but an extension of his Mercy, and belongs to that Paragraph which we have ended before.

Nature is the *Common law* by which God governs us, and *Miracle* is his *Prerogative*. For Miracles are but so many *Non-obstantes* upon Nature. And Miracle is not like prerogative in any thing more then in this, that nobody can tell what it is. For first, Creation and such as that, are not Miracles, because they are not (to speak in that language) *Nata fieri per alium modum*. And so, only that is Miracle, which might be done naturally, and is not so done. And then, lest we allow the Divell a power to do Miracles, we must say, that Miracle is *contra totam Naturam*, against the whole order and disposition of Nature. For as in Cities, a father governs his

his family by a certain Order, which yet the Magistrate of the City may change for the Cities good, and a higher Officer may change the Cities Order; but none, all, except the King: so, I can change some naturall things (as I can make a stone fly upward) a Physician more, and the Divell more then he; but only God can change all. And after that is out of necessity established, that *Miracle* is against the whole *Order* of Nature, I see not how there is left in God a power of Miracles. For, the Miracles which are produced to day, were determined and inserted into the body of the whole History of Nature (though they seem to us to be but interlineary and Marginall) at the beginning, and are as infallible and certain, as the most Ordinary and customary things. Which is evicted and approved by that which *Lactantius* says, and particularly proves, that all Christs Miracles were long before prophecied. So that truly nothing can be done against

De vera
Sap. c. 15.

gainst the Order of Nature. For, Saint *Augustine* says truly, That is Naturall to each thing, which God doth, from whom proceeds all Fashion, Number and Order of Nature: for that God, whose Decree is the Nature of every thing, should do against his own Decree, if he should do against Nature. As therefore if we understood all created Nature, nothing would be *Mirum* to us; so if we knew Gods purpose, nothing would be *Miraculum*. For certainly, those Miracles which *Moses* did, after God had once revealed to *Moses*, that he would do them, were not Miracles to him, no more then the works of the Conjurers, which *ex Ratione Rei*, were as true as his. But the expressing of his power at this time was, that in the sight of such understanders and workmasters, as the *Magi* were, he would do more without any Instrument, conducing to those ends, then they could do by their best instrument, the Divell; and so draw

Con. Faustum l. 26

23.

draw from them that confession, *Digitus Dei hic est* : for else who could have distinguished between his and their works, or denied the name of *Miracle* to theirs? for they (not to depart at this time from vulgar Philosophy; not that I bind your faith to it, but that if we abandon this, it is not easie and ready to constitute another so defensible) by their power of locall Motion, and Application of Active and passive things, could oppose matter to heate, and so produce frogs truly; yea, when such things are brought together by such a workman, he can by them produce greater effects then nature could. As an Axe and timber being in the hand of a Statuary, he can make an Image; which they two, or a less skilfull Agent could not do. But God wrought not so: But, as *Arnobius* sayes, he did them, *Sine vi carminum, sine herbarum aut graminum succis, sine ulla observatione sollicita*: but *verbo, & jussione*, as *Lactantius* notes. By which

*Adversus
Gent. l. 1.*

*De vera
sap. c. 15.*

which means *Arnobius* pronounces, none of the Philosophers could cure an Itch; *Nemo Philosophorum potuit unquam scabiem, unâ interdictione sanare.* Another expressing of his power, was in this, that when he would, he intercepted their power; which was, when they attempted to make *Cyniphs*. For that is a kind of treason, and clipping God's coyn, to say, that they were hindered by naturall causes: for, if those *Cyniphs* were lice, (as many Translations call them) and if sweat be the matter of them, and the Diavel could not ordinarily provide store of that, yet I say, their credit stood not upon the story, but the fact: And then the Diavel knew natural means, to warm and distill multitudes of men into sweats: And last, if they were such vermine, yet they are agreed to be of that kind which infest dogs; and they never sweat. And if by *Cyniph* be express'd some flie, not made till then, and then of putrefaction

Adv. gent.
l. 2.

on

on (for it were too much to allow creatures of a new Species,) certainly, the Divell can produce all such. Either then the creature being meerly new, the Divell understood not of what it was composed; Or God changed the form of Dust into another form, which the Divell could never do; or else, God manacled his hand in the easiest thing, to confound him the more; for after this, it appears not that the *Magi* attempted to do any more Miracles. To discountenance then their deceits, and withall to afflict the Land of *Egypt*, was the principall purpose of God in these Miracles: not to declare himself, or beget faith; for he doth not alwayes bind miracles to faith, nor faith to miracles. He will somtimes be believed without them; and somtimes spend them upon unbelievers; lest men should think their faith gave strength to his power. For though it be said, *Christ could do no great works in his own countrey, for their*

Mark 6. 5.

their unbeliefe: yet he did some there; which Saint Hierom sayes, was done, lest they should be excusable, having seen no Miracle: And he did not many, least, as Theophylact sayes, he should after many Miracles resisted, have been forced in justice to a severer punishment of them. But because the danger of beleaving false miracles is extreemly great, and the essentiall differences of false and true, very few, and very obscure, (for what humane understanding can discern, whether they be wrought immediately, or by second causes; And then for the end to which they are addressed, what sect of Christians, or what sect departed from all Christians, will refuse to stand to that law? If there arise a Prophet, and he give a wonder, and the wonder come to passe, saying, let us go after other Gods, that Prophet shal be slaine.) I encline to think, that God for the most part, works his miracles rather to shew his Power, then Mercy, and to terrifie enemies, rather

*Ema. Sa-
crá, in hunc
locum.*

Deut. 13. 1

Mat. 12. 38
Joh. 10.

Herc. 16.

Fo. Acofta.
de procur.
Jud. fal.
l. 2. c. 9.

rather then comfort his children. For miracles lessen the merit of faith. And our Blessed Saviour said to the Pharisees, *An evill and adulterous generation seeketh a sign;* And John Baptist, in whom there seems to have been most use of Miracles, did none. And though in this delivery from *Egypt*, for *Pharaoh's* hardness, God abounded in Miracles, yet in their delivery from *Babylon*, (of which in respect of this, the Prophet says, *The day shall come, saith the Lord, that it shall no more be said, The Lord liveth, that brought his sons out of the land of Egypt; But the Lord liveth, that brought his sons out of the land of the North*) God proceeded without Miracles. And though in propagation of Christian Religion in the new discoveries, the Jesuites have recorded infinite Miracles, yet the best amongst them ingenuously deny it; And one gives this for a reason, why Miracles are not afforded by God now, as well as in the primitive Church, since the occasion

sion seems to be the same, That then ignorant men were sent to preach Christianity amongst men armed and instructed against it, with all kindes of learnings and philosophies ; but now learned men are sent to the ignorant ; and are superiour to them in Reason and in Civility, and in Authority ; and besides, present them a Religion less incredible then their own. I speak not thus, to cherish their opinion, who think God doth no Miracle now : that were to shorten his power, or to understand his counsels ; but to resist theirs, who make Miracles ordinary. For, besides that it contradicts and destroyes the Nature of Miracle, to be frequent, God at first possesseth his Church, (*Fortiter*) by conquest of Miracles ; but he governs it now, (*Suaviter*) like an indulgent King by a law which he hath let us know. God forbid I should discredit or diminish the great works that he hath done at the tombs of his Martyrs, or at the pious

Miracula
B. Virg. ab
Anno 1581
ad 1605.
fo. 150.

ous and devout commemoration of the sanctity and compassion of his most Blessed Mother. But to set her up a Banke almost in every good Town, and make her keep a shop of Miracles greater then her Sons, (for is it not so, to raise a childe, which was born dead, and had been buried seventeen days, to so small end?) (for it died again as soon as it was carried from her sight) is fearfull and dangerous to admit. God forbid, I should deny or obscure the power and practice of our blessed Saviour, and his Apostles, in casting out Divels in the primitive Church: but that the Roman Church should make an Occupation of it, and bind Apprentices to it (for such are those little boys whom they make Exorcists) and then make them free when they receive greater Orders, and yet forbid them to set up, or utter their ware but where they appoint, is scarce agreeable to the first Examples, I dare not say, Institution; for I see not that this

Order

Order had any. Why we do not so, the reason is, because *non fuit sic ab initio* : And no hardnesse of heart is enough to justifie a toleration of these *devout deceits* and *holy lyes*, as they are often called amongst themselves. The Power of God, which we cannot name, needs not our help. And this very History (in expounding of which *Pererius* inculcates so often, *Non multiplicanda miracula*) which seems the principallest record of Gods Miracles, though literally it seem to be directed to his enemies, by often expressing his power ; yet to his children it insinuates an Admonition, to beware of Miracles, since it tels them how great things the Diuel did : And that his giving over in no great thing, but the least of all, shows, That that was not a cancelling of his Patent, which he had in his Creation, but onely a *Supersedeas* not to execute it at that time. For, (excepting the staying of the Sun, and carrying it back (if it be cleer that the body of

of the Sun was carried back, and not the shadow only) and a very few more) it appears enough, that the Divell hath done oftner greater Miracles, then the children of God : For God delights not so much in the exercise of his *Power*, as of his *Mercy* and *Justice*, which partakes of both the other : For *Mercy* is his *Paradise* and garden, in which he descends to walk and converse with man : *Power* his *Army* and *Arsenal*, by which he protects and overthrows : *Justice* his *Exchequer*, where he preserves his own Dignity, and exacts our Forfeitures.

Even at first God intimated how unwillingly he is drawn to execute *Justice* upon transgressors; for he first exercised all the rest : *Mercy*, in purposing our Creation; *Power*, in doing it ; and *Judgment*, in giving us a Law : Of which the written part was in a volume and character so familiar and inward to us (for it was written in our hearts, and by Nature)

as needed no Expositor : And that part which was vocall, and delivered by Edict and Proclamation, was so short, so perspicuous, and so easie (for it was but prohibitory, and exacted nothing from Man) as it is one of the greatest strangenesses in the Story, that they could so soon forget the Text thereof, and not espy the Serpents additions and falsifications. And then at last God interposed his *Justice*; yet not so much for *Justice* sake, as to get opportunitie of *new Mercy*, in promising a Redeemer; of *new Power*, in raising again bodies made mortall by that sin; and of *new Judgments*, in delivering, upon more communications, a more particular law, apparelled with Ceremonies, the cement and mortar of all exterior, and often the inflamer of interior Religion. So that almost all Gods Justice is but Mercy: as all our Mercy is but Justice; for we are all mutuall debtors to one another; but he to none. Yea, both his *Nature*, and his *will* are so

so condition'd, as he cannot do Justice so much as man can. For, for his *will*, though he neither will nor can do any thing *against* Justice, he doth many things *beside* it. Nothing unjustly, but many things not justly : for he rewards beyond our Merits, and our sins are beyond his punishments. And then, we have exercise as well of Commutative Justice as Distributive ; God only of the later, since he can receive nothing from us. And indeed, Distributive Justice in God, is nothing but Mercy. So that there is but one limb of Justice left to God, which is Punishment ; And of that, all the degrees on this side finall condemnation, are acts of Mercy. So that the *Vulture*, by which some of the Ancients figured *Justice*, was a just symbole of this Justice ; for as that bird prayes onely upon Carcasses , and upon nothing which lives ; so this Justice apprehends none but such as are dead and putrified in sin and impenitence.

Pierius li.
18.

To

To proceed then : All ordinary significations of *Justice* will conveniently be reduced to these two, *Innocence*, which in the Scriptures is every where called Righteousnesse : or else *Satisfaction* for transgressions, which, though Christ have paid aforehand for us all, and so we are rather pardoned then put to satisfaction; yet we are bound at Gods tribunall to plead our pardon, and to pay the fees of contrition and penance. For, since our justification now consists not in a pacification of God, (for then nothing but that which is infinite could have any proportion) but in the application of the merits of Christ to us, our contrition (which is a compassion with Christ, and so an incorporating of our selves into his merit) hath *aliqualem proportionem* to Gods Justice; and the passion of Christ had not *aqua-*
lem, but that Gods acceptation (which also dignifies our contrition, though not to that height) advanced it to that worthinesse.

K

To

To enquire further the way and manner by which God makes a few do acceptable works; or, how out of a corrupt lump he selects and purifies a few, is but a stumbling block and a temptation: Who asks a charitable man that gives him an almes, where he got it, or why he gave it? will any favorite, whom his Prince only for his appliableness to him, or some half-virtue, or his own glory, burdens with Honours and Fortunes every day, and destines to future Offices and Dignities, dispute or expostulate with his Prince, why he rather chose not another, how he will restore his Coffers; how he will quench his peoples murmurings, by whom this liberality is fed; or his Nobility, with whom he equalls new men; and will not rather repose himself gratefully in the wisdom, greatness & bounty of his Master? Will a languishing desperate patient, that hath scarce time enough to swallow the potion, examine the Physician, how he procured those

those ingredients, how that soyle
nourished them, which humor
they affect in the body, whether
they work by excess of quality, or
specifically; whether he have pre-
pared them by correcting, or else
by withdrawing their Malignity;
and for such unnecessary scruples
neglect his health? Alas, our
time is little enough for prayer,
and praise, and society; which
is, for our mutuall duties. Mo-
rall Divinity becomes us all; but
Naturall Divinity, and Metaphy-
sick Divinity, almost all may
spare. Almost all the ruptures
in the Christian Church have been
occasioned by such bold disputa-
tions *De Modo*. One example is
too much. That our Blessed Sa-
viours body is in the Sacrament,
all say; The *Roman* Church ap-
points it to be there by *Transub-*
stantiation. The needless multi-
plying of Miracles for that opinion
hath moved the *French* and *He-*
lvetick reformed Churches to
find the word Sacramentally;
which, because it puts the body
K 2 there,

there, and yet no nearer then Heaven to Earth, seems a riddle to the *Saxon* and such Churches; whose modesty (though not clearness) seems greatest in this Point; since beleiving the reall being of it there, they abstain generally (though some bold adventurers amongst them also do exorbitate) from pronouncing *De Modo*. The like tempests hath the inquisition *De Modo*, rais'd in the article of Descent into Hell, even in our Church; and of the conveyance of Gods grace (which was the occasion of this digression) in the *Roman* at this day. But to decline this sad contemplation, and to further our selves in the Meditation of Gods justice declared in this History, let me observe to you, that God in his Scriptures hath Registered especially three symbols or Sacraments, of use in this matter. One in *Genesis*, of pure and meer

Justice, vindicative, and permanent; which is, The *Cherubim and fiery sword* placed in Paradise,

Cha. 3. 22.

to

to keep out, not only *Adam*, but his *Posterity*. The second in *Exodus*, of pure and only *Mercy*, which is the modell and fabrick of the *Mercy seate*, under the shadow of two *Cherubims* wings. The third, partaking of both *Mercy* and *Justice*, and a Memoriall and seal of both, is the *Rainebow* after the Deluge. The first of these, which is of *meer Justice*, is so figurative, and so mystick, and so unfit for Example or consequence, and so disputable whether it lasted long, or ever were literally, that it seems God had no purpose to deliver any evident testimony of so severe and *meer Justice*. But that of *meer Mercy*, he made so familiar, that only devising the form himself, he committed the making of it to man: and so affiancing and binding his *Mercy* to mans work, did, as it were, put his *Mercy* into our hands. Yet that also is long since translated from us: and there remains only the middle one, more convenient, and proportionall,

Ch. 25. 17

Gen. 9. 14.

Hom. 28.
in Gen.

De Noe &
Arca, cap.
27

and usefull. For, as it betokens his Justice in the precedent deluge, or his Mercy in assuring us from any future ; so is it made of naturall and well known causes, (and thereby familiar to us) and yet became a Sacrament by Gods speciall institution then. And, though it should be true which *Chrysostome* says, That it was a new miracle then, and never appeared before ; yea, though that could be true which *Ambrose*, somewhat against the text, and directly against the other Expositors, says, That the *Bow* mentioned there was not a *Rainbow*, but that *A bow in the clouds*, signifies only, *The power of God in persecution*, and thereupon he observes, that God says, *A Bow*, but says not *Arrows*, to inflict terror, not wounds ; Every way, I say, it doth the office of remembring Gods Justice and Mercy together. And accordingly, in this large and particular History of Gods Justice and Persecution, both towards his children, and his enemies, if we con-

consider their laborious waste and maceratings of their bodies by hot and intemperate labour; All their contempts, and scorns, and aviling, and annihilating in the eye of the Egyptians; All their Orbity, and enfeebling their race by the Edict of destroying their male children; All their deviations and strayings forty years, in a passage of a few dayes; and all their penuries and battels in that journey; And then for the Egyptians, if we looke upon all their afflictions, first of plagues hatefull to their senses, then noisome to their fruities, then to their cattel, then to their bodies, then to their posterity, then to their lives, excepting only the drowning of the Egyptians in the sea, and the killing of the Israelites by their own hands in their guiltinesse of Idolatry with the Calfe, it will scarce be found that any of the afflictions proceeded from meer Justice, but were rather as Physick, and had only a medicinall bitternesse in them. It remains, for determi-

nation of this Meditation, that we speake a little of Gods Judgements.

And at this time, (as by infinite places in the Scriptures we are directed) we call Gods Judgements, all those lawes and directions by which he hath informed the Judgements of his children, and by which he governess his Judgements with or against them. For otherwise this word *Judgement* hath also three profane, and three Divine acceptations. Of the first sort, the first serves contemplations only, and so, *Judgement* is the last act of our understanding, and a conclusive resolution: which both in private studies, and at Counsaile tables, many want; though endued with excellent abilities of objecting, disputing, infirming, yea destroying others allegations; yet are not able to establish or propose any other from themselves. These men, whether you consult them in Religion, or State, or Law,

one-

onely when they are joyned with others, have good use, because they bring doubts into disceptation; else, they are, at least, unprofitable: and are but as Simplificists, which know the venom and peccant quality of every herbe, but cannot fit them to Medicin; or such a Lapidary, which can soone spie the flaw, but not mend it with setting. Judgement in the *Second* acceptation serves for practice, and is almost synonimous with Discretion; when we consider not so much the thing which we then do, as the whole frame and machine of the businesse, as it is complexioned and circumstanced with time, and place, and beholders: and so, make a thing, which was at most but indifferent, good. The *third* way, Judgment serves not only present practice, but enlightens, and almost governs posterity; and these are Decrees and Sentences, and Judgments in Courts. The phrase of Divinity also accepts Judgment three wayes; for somtimes it is

K 5 severe

- 1 Pet. 4. 7. severe and meer Justice, as, [*Judgment must begin at the house of God,*] And many such. And Judgment in this sense, is deep and unsearchable. For, though
- Eccl. 7. 17. Solomon pronounce, [*There is a just man that perisheth in his justice, and there is a wicked man that continueth long in his malice;*] yet he enquires for no reason of it: For, [*Gods righteousness is like the mountains*] eminent and inviting our contemplation towards Heaven; but, [*his judgments are like a great deep,*] terrible and bottomless, and declining us towards the center of horreur and desperation. These judgments we cannot measure nor fathome; yet, for all that, we must more then beleewe them to be just; for the Apostle says,
- Rom. 2. 2. *We know the Judgment of God is according to truth.* But yet oftentimes Judgment signifies not meer Justice, but as it is attempred and sweetned with Mercy. For, by the phrase of the Psalmist,
- Psa. 72. 2. [*Judicabit populum in Justitia,* &

pauperes in iudicio] and many such, the Cabalists (as one which understood them well, observes) have concluded, that the word *iudgment* applyed to God, hath every where a mixt and participant nature, and intimates both *Justice* and *Mercy*. And thirdly, the *Talmudists* have straitned the word, and restrain'd *iudgment* to signifie only the *iudiciall* part of the law: and say, the Holy Ghost so directed them, in *Deut.* [*These are the commandments, and the Ceremonies, and the iudgments, which the Lord commanded.*] And they proceed further; for, Because Gods Covenant and his ten Commandments are said simply to be given them, and without any limitation of time or place, they confess, they are bound to them ever, and every where; but, because his Ordinances and his law, (which in the Original is, *Ceremonies and iudgments*) are thus delivered, [*You shall keep them in the Land which you go to possesse*] they therefore now cut off Ceremonies and

Reuch. de Arte Cabal. l. 1.

Deut. 4.13.

Ver. 5.

Galatinus,
l. 11. c. 3.

Pf. 147. 19

Dent. 32. 4

and Judgements, from the body of the law, and in their dispersion bind not themselves to them, but where they may with convenience enough. But here we take the word *Judgment* intirely, to signifie *all* the law: for, so the Psalmists speaks, [*He shoves his word unto Jacob, his Statutes and his Judgments unto Israel; he hath not dealt so with every Nation, nor have they known his Judgments*]. For here *Judgements* are as much as *all* the rest. And God himself in that last peice of his, which he commanded *Moses* to record, that Heavenly Song which onely himself compos'd, (for though every other poetick part of Scripture, be also Gods word, and so made by him, yet all the rest were Ministerially and instrumentally delivered by the Prophets, onely inflamed by him; but this which himself calls a Song, was made immediately by himself, and *Moses* was commanded to deliver it to the Children; God choosing this way and conveyance of a Song

Song, as fittest to justifie his future severities against his children, because he knew that they would ever be repeating this Song, (as the Delicacy, and Elegancy thereof, both for Divinity and Poetry, would invite any to that). and so he should draw from their own mouthes a confession of his benefites, and of their ingratitude ;) in this Song, I say, himself best expresses the value of this word thus, [*All my wayes are judgement.*]

The greatness of this benefit or blessing of giving them a law, was not that salvation was due to the fulfilling of it ; nor were they bound to a perfect fulfilling of it upon damnation ; for, Salvation was ever from a faith in the promise of the *Messias* ; and accordingly the Apostle reasons strongly, [*The promise of Christ to Abraham was 430 years before the law, and therefore this cannot disannull that*] and yet this to *Abraham* was but an iteration of the promise formerly given, and iterated

Gal. 3. 17.

Jer. 13. 31.

Tho. 12a.
q. 51. 5.Bretram.
De politica
Judaica.
c. 2.

iterated often. But one benefit of the Law was, that it did in some measure restore them towards the first light of Nature : For, if man had kept that, he had needed no outward law ; for then he was to himself a law, having all law in his heart ; as God promiseth for one of the greatest blessings under the Gospel, when the Law of Nature is more cleerly restored : [*I will make a new Covenant, and put my law in their inward parts, and write it in their hearts :*] So that we are brought neerer home, and set in a fairer way then the Jews ; though their and our Law differ not as diverse in species ; but as a perfect and grown thing from an unperfect and growing : for to that first Law all Laws aspire. As we may observe in the Jews, who, after the Law of Nature was clouded and darkened in man by sin, framed to themselves many directive laws, before the promulgation of this Law in the Desert. For we may easily trace out, besides Circumcision, (which was com-

commanded) Sabbath, Sacrifices of divers sorts, Expiatory and Eucharisticall, Vows, Excommunication, Buriall and Marriage, before the written Law. But these had but half the nature of Law; they did direct, but not correct; they did but counsell, not command: and they were not particular enough to do that office fully; for they shew'd not all. Therefore Saint Paul sayes of Moses's Law, and the sufficiency of it, *By the Law comes the knowledge of sin.* And in another place, *Where no Law is, there is no transgression:* And again, *When the Commandement came, sin revived;* that is, it revived to his understanding and conscience: For, that sin was before any written commandement, himself cleers it; *Unto the time of the Law was sin in the world; but sin is not imputed when there is no law.* Not that God imputes it not; (for there is always enough within us for him to try us by; and his written Laws are but Declaratory of the former;) but we impute

Ro. 3. 20.

Ro. 4. 15.

Rom. 7. 9.

Ro. 3. 15.

Lev. 24.10

impute it not to our selves, by confession and repentance. This therefore is the benefit of the Law, that (as *Calvin* upon this place sayes) *Arguit, objurgat, & velticando nos expergefagit*. We read in *Leviticus*, That a Blasphemer was stoned, and after his execution a law was made against Blasphemers: If it had been made before, perchance he had not perished. Oftentimes lawes, though they be ambiguous, yea impossible, avert men from doing many things, which may, in their fear, be drawn within the compass of that Law. Not to go far for Examples; without doubt, our Law which makes *Multiplication* Felony, keeps many from doing things which may be so called, for any thing they know, though perchance no body know what *Multiplication* is. And our Law, which makes it Felony to feed a Spirit, holds many from that melancholick and mischievous beleef of making such an express Covenant with the Divell, though every body know it is impossible

possible to feed a spirit. Another benefit of the law, (taking the law at large, for all the Scriptures, as the Apostle doth, [*Tell me, you that are under the law, have you not read in the law, &c.*] and then cites a place out of *Genesis*, before the law was given; And as Saint *John* says, [*It is written in the law*] and then cites the 35 *Psalms*) is, that it hath prepar'd us to Christ, by manifold and evident prophecies. Which use the Apostle makes of it thus, [*Before faith came* (that is to say, the fulfilling of faith, for faith was ever) *we were kept under the law, and shut up unto the faith which should after be revealed: wherefore the law was our schoolmaster to bring us to Christ.*] Lastly, the law benefits us thus, that it wrestles with that other law which St. *Paul* found himselfe not only subject to, but slave to, [*I am Captive to the law of sin.*] And, [*I serve in my flesh the law of sin.*] These, then were the advantages of the law; And had it any disadvantages?

Galat. 4

Joh. 15. 25

Gal. 3. 24

Rom. 7. 13

Fra. Geor.
To. 2. prob.
8.

Galatinus.
l. 11. c. 4.

ges ? It is true, the laws were many ; for, as the frame of our body hath 248 bones, so the body of the law had so many affirmative precepts ; and of the same number consisted *Abrahams* name, to whose seed the *Messias*, to whose knowledg all the law conduced, was promised. It hath also 365 negative precepts ; and so many sinews and ligatures hath our body, and so many dayes the year. But, not to pursue these curiosities, besides that, multiplicity of laws, (because thereby little is left to the discretion of the Judg) is not so burdenous as it is thought, except it be in a captious, and entangling, and needy State ; or under a Prince too indulgent to his own Prerogative : All this great number of lawes are observed by one, who (*Capnio* says) was breath'd upon by the Holy Ghost, to have been reduced by *David* to 11, by *Esay* to 6, by *Micheas* to 3, and by *Abacuc* to one. The Lawgiver himself reduced them in the *Decalogue* to ten, and there-fore

fore the Cabalists marke mysteriously, that in the Decalogue there are just so many letters, as there are precepts in the whole law. Yet certainly the number and intricacy and perplexity of these laws, (for their later *Rabins*, which make the Orall law their rule, insist upon many both contradictions and imperfections in the letter of this law,) was extremely burdensome to the punctuall observers thereof. Yet, to say peremptorily that it could not be observed, seems to me, hasty. Though *Calvin*, citing Saint *Hierome*, [*Si quis dixerit, impossibile esse servare legem, Anathema sit*] say wisely and truly, that *Hierom* must not prevail so much as he which says, *Why tempt you God, to lay a yoke upon the Disciples necks, which neither our Fathers nor we are able to bear?* Yet that place in *Dent.* 30.8. hath as much Authority as this [*Do all the Commandements which I command thee this day;*] therefore, they might be done. And in another verse it is said of all the com-

Fra. Geor.
ibid.

Buxdorpius
Synag.
Jud. c. 4.
fo. 44.

Marlorate
in hunc locum.

Act. 15. 10.

Commandments, laws and Ordinances together, [*This Commandement is not hid from thee, nor far off; It is not in heaven, that thou shouldest say, who shall go up, and bring it down; nor beyond sea, that thou shouldst say, who shall go beyond sea and fetch it: but it is near thee, in thy mouth, and in thy heart.*] For, though the Prophet in Gods person say, *Dedi eis precepta non bona*; it was but in comparison of the laws of the Gospel: As our Saviour calls his Apostles *evill* comparatively; [*Yee which are evill, can give good things.*] For simply, the law was good; And, as *Chrysostome* says, so easie, that they were easier things which were commanded by the written law, then by the law of Nature: As, to my understanding, in the point of concupiscence it is evident; which in the first law of Nature, and now in the Gospel, is prohibited, but was not so in the letter of the written law. So much therefore as was required of them, (for so *Calvin* says)

Eze. 20. 25

Mat. 7. 11

Homil. ad
Rom. 13. in
ver. 25. cap.
7. ad Rom.

Ibid.

says) that is, to make the law a
bridle, and a direction to them,
was possible to them : and he
concludes this point, and I
with him, That even the re-
generate do but half that them-
selves, the grace of God perfecting
the rest.

F I N I S.

PRAYERS.



PRAYERS.

O Eternall God, as thou didst admit thy faithfull servant Abraham, to make the granting of one petition an encouragement and rise to another, and gavest him leave to gather upon thee from fifty to ten ; so I beseech thee, that since by thy grace, I have thus long meditated upon thee, and spoken of thee, I may now speak to thee. As thou hast enlightned and enlarged me to contemplate thy greatness, so, O God, descend thou and stoop down to see my infirmities and the Egypt in which I live ; and (If thy good pleasure be such) hasten mine Exodus and deliverance, for I desire to be, dissolved, and be with thee. O Lord, I most humbly acknowledg and confess
thine

thyne infinite Mercy, that when thou hadst almost broke the staff of bread, and called a famine of thy word almost upon all the world, then thou broughtest me into this Egypt, where thou hadst appointed thy stewards to husband thy blessings, and to feed thy flock. Here also, O God, thou hast multiplied thy children in me, by begetting and cherishing in me reverent devotions, and pious affections towards thee, but that mine own corruption, mine own Pharaoh hath ever smothered and strangled them. And thou hast put me in my way towards thy land of promise, thy Heavenly Canaan, by removing me from the Egypt of frequented and populous, glorious places, to a more solitary and desert retiredness, where I may more safely feed upon both thy Mannas, thy self in thy Sacrament, and that other, which is true Angels food, contemplation of thee. O Lord, I most humbly acknowledg and confess, that I feel in me so many strong effects of thy Power, as only for the Ordinari-
ness

riness and frequency thereof, they are not Miracles. For hourly thou rectifiest my lameness, hourly thou restorest my sight, and hourly not only deliverest me from the Egypt, but raisest me from the death of sin. My sin, O God, hath not onely caused thy descent hither, and passion here; but by it I am become that hell into which thou descendedst after thy Passion; yea, after thy glorification: for hourly thou in thy Spirit descendest into my heart, to overthrow there Legions of spirits of Disobedience, and Incredulity, and Murmuring. O Lord, I most humbly acknowledg and confesse, that by thy Mercy I have a sense of thy Justice; for not onely those afflictions with which it pleaseth thee to exercise mee, awaken me to consider how terrible thy severe justice is; but even the rest and security which thou affordest mee, puts me often into fear, that thou reservest and sparest me for a greater measure of punishment. O Lord, I most humbly acknowledg
and

and confesse, that I have understood sin, by understanding thy laws and judgments; but have done against thy known and revealed will. Thou hast set up many candlesticks, and kindled many lamps in mee; but I have either blown them out, or carried them to guide me in by and forbidden ways. Thou hast given mee a desire of knowledge, and some meanes to it, and some possession of it; and I have arm'd my self with thy weapons against thee: Yet, O God, have mercy upon me, for thine own sake have mercy upon me. Let not sin and me be able to exceed thee, nor to defraud thee, nor to frustrate thy purposes: But let me, in despite of Me, be of so much use to thy glory, that by thy mercy to my sin, other sinners may see how much sin thou canst pardon. Thus show mercy to many in one: And shew thy power and al-mightinesse upon thy self, by casting manacles upon thine own hands, and calling back those Thunder-bolts which thou hadst thrown against me. Show
I thy

thy Justice upon the common Seducer and Devourer of us all : and show to us so much of thy Judgments, as may instruct, not condemn us. Hear us, O God, hear us, for this contrition which thou hast put into us, who come to thee with that watch-word, by which thy Son hath assured us of access. Our Father which art in Heaven, &c.

O Eternal God, who art not only first and last, but in whom, first and last is all one, who art not only all Mercy, and all Justice, but in whom Mercy and Justice is all one ; Who in the height of thy Justice, wouldest not spare thine own, and only most innocent Son ; and yet in the depth of thy mercy, wouldest not have the wretched'st liver come to destruction ; Behold us, O God, here gathered together in thy fear, according to thine ordinance, and in confidence of thy promise, that when two or three are gathered together in thy name, thou wilt be in the midst of them, and grant them

them their petitions. We confess, O God, that we are not worthy so much as to confess; less to be heard, least of all to be pardoned our manifold sins and transgressions against thee. We have betrayed thy Temples to prophaneſs, our bodies to sensuality, thy fortresses to thine enemy, our soules to Satan. We have armed him with thy munition to fight against thee, by surrendring our eyes, and eares, all our senses, all our faculties to be exercised and wrought upon, and tyrannized by him. Vanities and disguises have covered us, and thereby we are naked; licentiousness hath inflam'd us, and thereby we are frozen; voluptuousness hath fed us, and thereby we are starved, the fancies and traditions of men have taught and instructed us, and thereby we are ignorant. These distempers, thou only, O God, who art true, and perfect harmonie, canst tune, and rectify, and set in order again. Doe so then, O most Mercifull Father, for thy most innocent Sons sake: and since he hath spread his armes

upon the cross, to receive the whole world, O Lord, shut out none of us (who are now fallen before the throne of thy Majesty and thy Mercy) from the benefit of his merits; but with as many of us, as begin their conversion and newness of life, this minute, this minute, O God, begin thou thy account with them, and put all that is past out of thy remembrance. Accept our humble thanks for all thy Mercies; and, continue and enlarge them upon the whole Church, &c.

O Most glorious and most gracious God, into whose presence our own consciences make us afraid to come, and from whose presence we cannot hide our selves, hide us in the wounds of thy Son, our Saviour Christ Jesus; And though our sins be as red as scarlet, give them there another redness, which may be acceptable in thy sight. We renounce, O Lord, all our confidence in this world; for this world

world passerh away, and the lusts thereof : Wee renounce all our confidence in our own merits for we have done nothing in respect of that which we might have done ; neither could we ever have done any such thing, but that still we must have remained unprofitable servants to thee ; we renounce all confidence, even in our own confessions, and accusations of our self ; for our sins are above number, if we would reckon them ; above weight and measure, if we would weigh and measure them ; and past finding out, if we would seek them in those dark corners, in which we have multiplied them against thee : yea we renounce all confidence even in our repentances ; for we have found by many lamentable experiences, that we never perform our promises to thee, never perfect our purposes in our selves, but relapse again and again into those sins which again and again we have repented. We have no confidence in this world, but in him who hath taken possession of the next world

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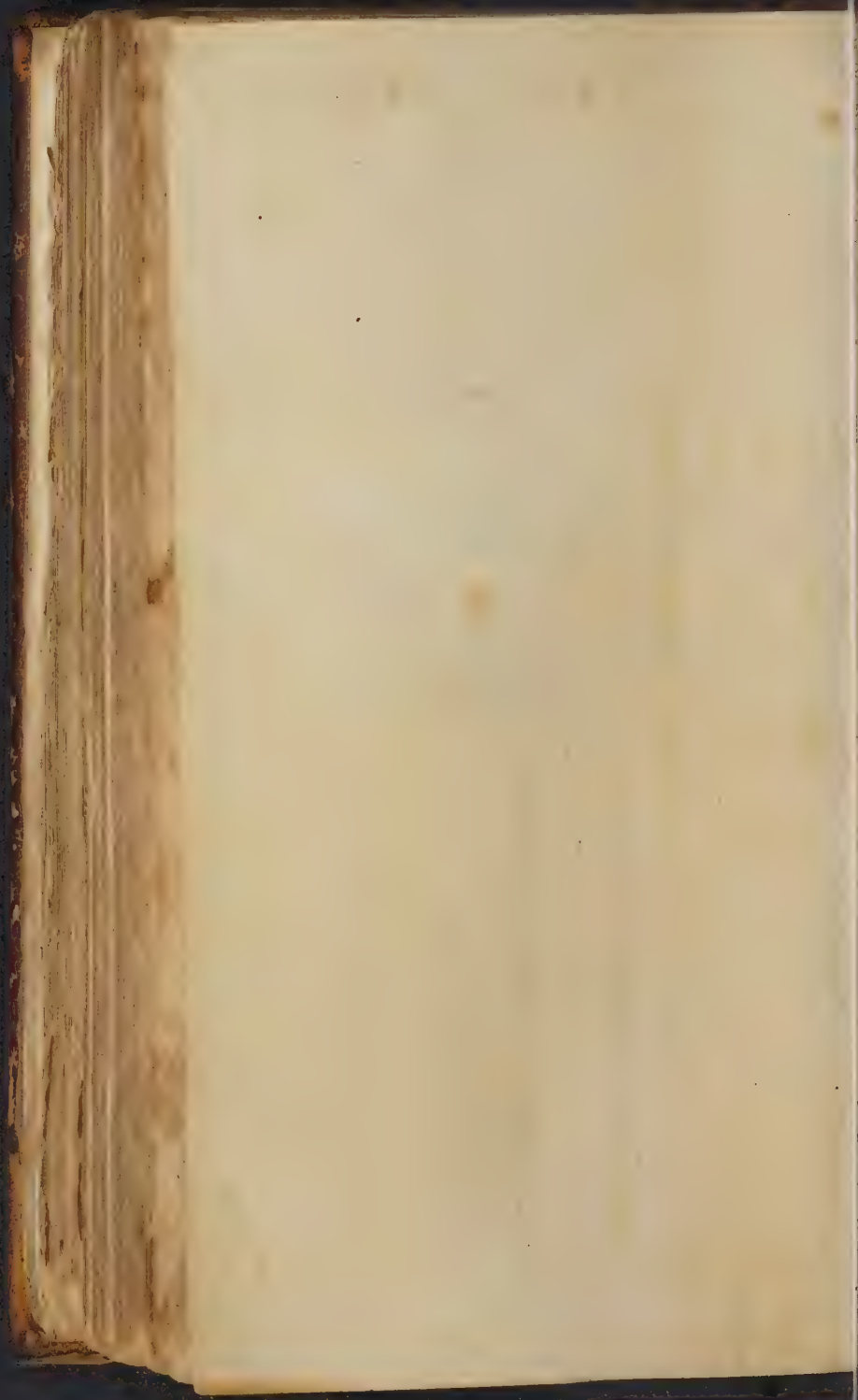
for us, by sitting down at thy right hand. We have no confidence in our merits, but in him, whose merits thou hast been pleased to accept for us, and to apply to us, we have: no confidence in our own confessions and repentances, but in that blessed Spirit, who is the Author of them, and loves to perfect his own works and build upon his own foundations, we have: Accept them therefore, O Lord, for their sakes whose they are; our poor endeavours, for thy glorious Sons sake, who gives them their root, and so they are his; our poor beginnings of sanctification, for thy blessed Spirits sake, who gives them their growth, and so they are his: and for thy Sons sake, in whom only our prayers are acceptable to thee: and for thy Spirits sake which is now in us, & must be so whensoever we do pray acceptably to thee; accept our humble prayers for, &c.

O Eternal & most merciful God, against whom, as we know & acknowledg that we have multiplied contemptuous and rebellious sins, so we know and acknowledg too, that it were

were a more sinfull contempt and rebellion, then all those, to doubt of thy mercy for them; have mercy upon us: In the merits and mediation of thy Son, our Saviour Christ Jesus, be mercifull unto us. Suffer not, O Lord, so great a waste, as the effusion of his blood, without any return to thee; suffer not the expence of so rich a treasure, as the spending of his life, without any purchase to thee; but as thou didst empty and evacuate his glory here upon earth, glorify us with that glory which his humiliation purchased for us in the kingdom of Heaven. And as thou didst empty that Kingdome of thine, in a great part, by the banishment of those Angels, whose pride threw them into everlasting ruine, be pleased to repair that Kingdome, which their fall did so far depopulate, by assuming us into their places, and making us rich with their confiscations. And to that purpose, O Lord, make us capable of that succession to thine Angels there; begin in us here in this life an angelicall purity, an angelicall chastity, an angelicall integrity

to thy service, an Angelical acknowledgment that we alwaies stand in thy presence, and should direct al our actions to thy glory. Rebuke us not, O Lord, in thine anger, that we have not done so till now ; but enable us now to begin that great work ; and imprint in us an assurance that thou receivest us now graciously, as reconciled, though enemies ; and fatherly, as children, though prodigals ; and powerfully, as the God of our salvation, though our own consciences testifie against us. Continue and enlarge thy blessings upon the whole Church, &c.

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